https://sacred-texts.com/cla/sib/index.htm

BOOK VIII

465 Shall gnash with their teeth, [of the lawless souls

Both by loud crying and by fear,] dissolved By thirst, by famine, and by plague and murders,
And they shall call death beautiful and death Shall flee away from them; for death no more
1 426. Comp. book iii, 30, note

BOOK II.

375 And hunger, shall in anguish gnash their teeth
And call death beautiful, and death shall flee Away from them. For neither death nor night
Shall ever give them rest. And many things in vain Will they ask of the God that rules on high

THE SIBYLLINE ORACLES

TRANSLATED FROM THE GREEK

INTO ENGLISH BLANK VERSE

BY

MILTON S. TERRY

PROFESSOR IN GARRETT BIBLICAL INSTITUTE

NEW EDITION REVISED AFTER THE TEXT OF RUCH

NEW YORK: EATON & MAINS

CINCINNATI: CURTS & JENNINGS

[1899]

{scanned at sacred-texts.com, December, 2001}

.....
.....

1.Belt gk copies, John Floyer,1713,old ver.

p.21 2nd book

p.35 3rd book

p.86 4th book

p.101 5th book

2.Milton s.terry, 1890

clement Alexandria

book 4, Man after divided into different language

p.224 book 5 l160 peaceful lovable king fr west to east

p.248 book 7(the last time),peaceful king #5 225-235,

holy king #A 245-251, lion #386 ,Messianice era #423(Millenium Golden Age)

3."The sibylline oracles"3-5, H.N. Bate, M.A

Translator:H.C.O. Lanchester, Dr.Charles, Blass(1913.1900)

book 5 ,Messianic King is to come from the heavens, to destroy the enemies of (God) God's Kingdom, to restore what the adversaries have pillaged, and to set up the new and perfect temple on earth.247-255 ,pdf 15

p.301 return to Babylone Rome santan

p.458-463 prophecy of Egypt,

Comet 333 book 5

book 5, "Nero "egual to devil god" vs Holy spirit "gods servant"

10 Generation(differ language) after the Babi Tower

p.76 pdf 39, 653 "sun king"

p.
78 701'The Spirit of God is in the world (as) a spirit of tr

uth"

p.86, l.
75 "Egypt harvest 20 years, Nile nurtures the blade"

p.174 Messiah come to reign l.
704, Trumpet on dawn, rising sun

p.90 l.
145, Great wealth return to Asia twice as rome shall rep
ay back to Asia

sacred-texts.com

https://sacred-texts.com/cla/sib/index.htm

As the translator notes, this collection
should more properly titled 'the Pseudo-Sibylline Oracles'.

The original Sibylline Books were closely-guarded

oracular

scrolls written by prophetic priestesses (the Sibylls) in the Etruscan and

early Roman Era as far back as the 6th Century B.C.E.

These books were destroyed, partially in a fire in 83 B.C.E.,

and finally burned by order of the Roman General Flavius

Stilicho (365-408 C.E.).

Title Page

Preface

Contents

Book I.

Book II.

Book III.

Book IV.

Book V.

Book VI.

Book VII.

Book VIII.

Book XI.

Book XII.

Book XIII.

Book XIV.

Appendices

Bibliography

Index

2.Milton s.terry, 1890

clement Alexandria

book 4, Man after divided into different language

p.224 book 5 l160 peaceful lovable king fr west to east

p.248 book 7(the last time),peaceful king #5 225-235,

holy king #A 245-251, lion #386 ,Messianice era #423(M illenium Golden Age)

2.2 Milton s terry

p.35 940 "Great peace, shall be upon all the earth, And king to king be friend until the end
Of the age,"

BOOK II. 7, CONTENTS OF BOOK II.
Introduction, 1-6. A time of plagues and wickedness, 715. The tenth race, 16-28. A time of peace, 29-36. Great sign and contest, 37-63. A chapter of proverbs, 64-188. The contest, 189-195. Woes of the last generation,

196-222. Events of the last day, 223-263.Resurrection and judgment, 264-312. Punishment of the wicked, 313-383. Blessedness of the righteous, 384-403. Some saved from the fire, 404-415. The Sibyl's
wail, 416-427.

3."The sibylline oracles"3-5, H.N. Bate, M.A

Translator:H.C.O. Lanchester, Dr.Charles, Blass(1913.1 900)

book 5 ,Messianic King come fr Heaven to destroy evil,

set up Nre and perfect Temple,p.286

p.301 reture to Babylone Rome santan

p.458-463 prophecy of Egypt,

Comet 333

book 5, "Nero "egual to satan" ***vs***
Holyspirit"=gods servant"

10 Generation(differ language) after the Babi Tower

p.76 653 "sun king"

p.78
701'The Spirit of God is in the world (as) a spirit of truth
"

p.86, l.
75 "Egypt harvest 20 years, Nile nurtures the blade"

p.174 Messiah come to reign l.
704, Trumpet on dawn, rising sun

p.90 l.
145, Great wealth return to Asia twice as rome shall rep
ay back to Asia

.....
https://vdocument.in/**the-sibylline-oracles**.html?
page=11

https://vdocument.in/the-sibylline-oracles.html?
page=11

Likewise, Jewish tradition considers the Sybil to be the daughter of Noah.

Sibylline Oracles (2nd century BCE – 7th century CE) - A compilation of several oracles, the Sibylline Oracles J. J. Collins

within Judeo-
Christian tradition are attributed to the daughter of Noa
h.

(Translation by J. J. Collins; 5:280-285)

But the holy land of the pious alone will bear all these th
ings:

A honey-sweet stream from rock and spring,

And heavenly milk will flow for all the righteous.

For with great piety and faith they put their hope

In the one begetter, God, who alone is eminent.

Sibylline Oracle 3:619-623 discusses what will happen t
o

the world at the end of time:

And then God will give great joy to men,
For earth and trees and countless flocks of sheep

Will give to men the true fruit
Of wine, sweet honey and white milk

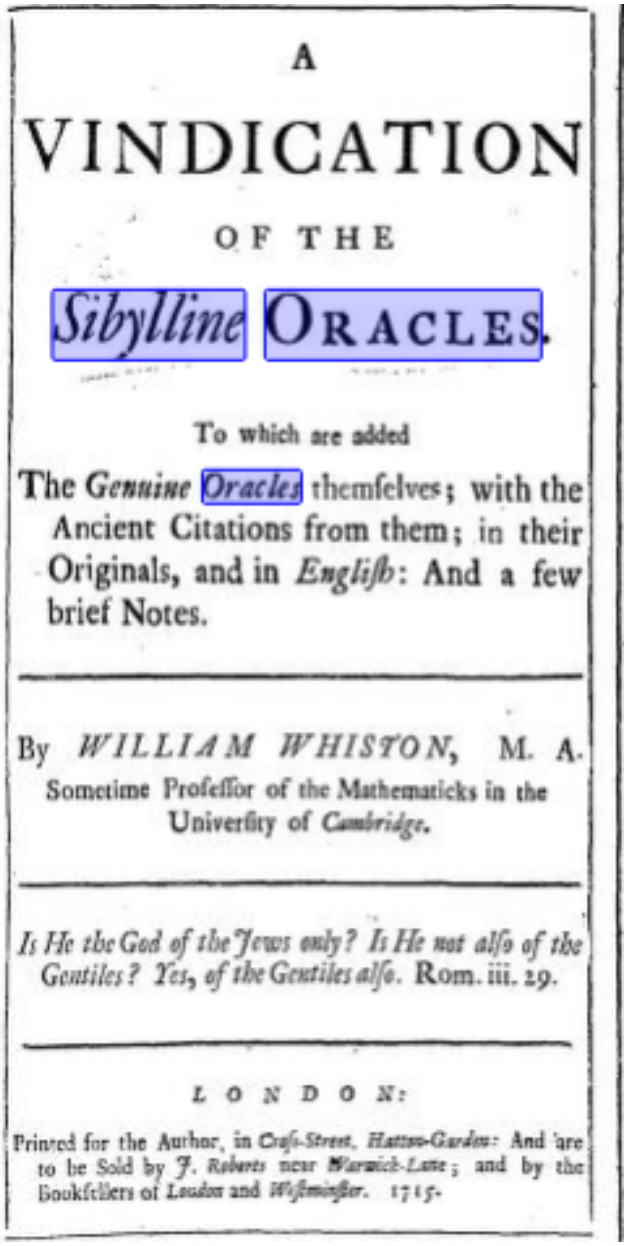
And corn, which is best of all for mortals.

(Translation by J. J. Collins)

.....
https://bin.disroot.org/?09a0640288c18e6a#AtARopQigNw9PWropNjMdLFh7Wp63urjnPYyTrnoZWZ8

archive.org Copyright, 1890. by HUNT it EATON, Nkw York.

Vindation
https://archive.org/details/TheSibyllineOraclesTranslatedFromTheBestGreekCopies/AVindicationOfTheSibyllineOracles.ToWhichAreAddedTheGenuineOraclesThemselves/page/n21/mode/2up?q=sibylline+oracles



A

VINDICATION

OF THE

Sibylline ORACLES.

To which are added

The *Genuine Oracles* themſelves; with the Ancient Citations from them; in their Originals, and in *Engliſh*: And a few brief Notes.

By *WILLIAM WHISTON*, M. A.
Sometime Profeſſor of the Mathematicks in the Univerſity of *Cambridge*.

Is He the God of the Jews only? Is He not alſo of the Gentiles? Yes, of the Gentiles alſo. Rom. iii. 29.

LONDON:

Printed for the Author, in *Croſs-Street, Hatton-Garden*: And are to be Sold by *J. Roberts* near *Warwick-Lane*; and by the Bookſellers of *London* and *Weſtminſter*. 1715.

INTO:

An English translation from the texts of Opsopoeus and Gallaeua was published in London, 1713, by Sir John Floyer. This, of course, contains only tlie first eight books. In a preface of twenty pages the translator maintains the genuineness of the oracles, cites numerous testimonies from the

Christian fathers, and finds the papacy and the Turks predicted therein.
The book is out of print, and its dissertations attempting to answer the objections of Opsopoeus and Yossius (pp. 249-262) are obsolete and worthless.
But the latest and most complete edition of the whole work is that of C. Alexandre, whose first volume appeared at Paris in 1S41, and contained the Greek text and Latin version of the first eight books, and extensive critical and exegetical notes. Two subse(pient volumes (Paris, 1853 and 1850) supplied the remaining bo^)ks, seven Excursus, and a bibliography of the Sibyllines. A new edition, condensing the former into briefer space, and presenting all in a single volume, appeared at Paris in 1869, and is entitled to the honor of cdltio optima*

p.89

Poem

One God, who reigns alone, supreme, unborn.

But God is one alone, high over all ;

He made the heaven, and sun, and stars, and moon,

And the fruit-bearing land, and swelling sea.

He is sole God, Creator uncontrolled,

"Who himself fixed the figure of the form.

And mixed the light of mortals, and the nature

And generation of all thuigs that live.

"Whatever he said, whether it be the things which are

brought together and made into one flesh, or whether it be

of the four elements which are opposites of one another ,

also the world under heaven, ahd man himself, he creat ed it.

PROEM. FIRST FRAGMENT.

start, A2, pdf p.90

Ye mortal men and fleshly, wlio are nought,

How soon are ye puffed up, nor see life's end!

Ye tremble not, and have no fear of God,

Your Overseer, the Most High One, who knows,

5 The All-Observer, witness of all things,

All-nourishing Creator, who in all

Implanted his sweet Spirit, and made him

Tliis Proem, consisting of two sections, is fonnd oiil}
^ in tlie writino-s of

Tlieophilus, a bishop of Antiocli, who lived in the latter h
alf of the second

century. It forms no part of tlie Sibylline Oracles as tliey
exist in the

munusoripts and printed editions, but seems to have for
med the beginning

of an older collection which is no longer extant except i
n fragments, many

of which, perhaps, have been worked into our present t
hird book. See the

Introduction, page 18. Tlieophilus near the close of his s
econd book

addressed to ids friend Autolycluis, ii, cap. 36 [Migne, G
., 6, 1109], cites

tlie first of these fragments (vers. 1-41) with the followin
g introductory

words: "lSTow the Sibyl, who among the Greeks and otl
ier nations was a

prophetess, in tlie beginning of lier j^rophecy upbraids t
he race of men,

saying."

Line 1. Cited by Clement of Alexandria, Strom., iii, 3 [Mi gne, G., 8,

11 17], who also in the same connection quotes a simila r passage from Em-

pedocles. Comp. Homer, Od, xviii, 130: " Earth nourish es nothing feebler

than man."

Line 4. Overseer. — Same word {kniaKonor) referred to Christ in 1 Pet.

ii, 25. Comp. also Clem. Rom., I Cor., 58 [G., 1, 328].

Line 1. Made him the guide. — Made the Spirit guide. T hese two lines are

(pioted by Lactantius, iv, 6 [L., 6, 462], who, however, in serts the word

Cod. He observes : " The Krythncan Sibyl in the beginni ng of her song,

which she commenced by tlie help of the Most High Go d, proclaims the

Son of God as leader and commander of all in these ver ses :

" All-nourishing Creator, who in all

Sweet breath implanted, and made God the guide of all.
"

(1-5) = Corresponding lines of Greek text.

The eruiile of mortal men. One God there is

"Who reigns alone, su|iremely great, unborn,

10 Almighty and invisible, himself

Alone beholding all things, but unseen

Is he himself by any mortal flesh.

For who is able with the eyes of flesh

To sec the heavenly, true, immortal God,

15 "Whose dwelling is the skv ? Not in the beams

Of the bright sun can men endure to stand,

Mortal-born men, mere vein's and flesh in bones.

Honor him, then, sole ruler of the world,

"Who oidy through eternal ages bides,

20 The self-existent, unbegotten One,

RuliuGr all things through all, and to all men

Imparting judgment in a common light.

Of evil counsels ye shall surely have

The merited reward, because ye failed

25 To glorify the true, eternal God,

And offer him the holy hecatombs.

But unto demons made your sacrifice —

Even those in Hades. And ye walk about

In pride and madness, leave the path of right,

30 And go away among the thorns and briers.

Why do ye wander ? Pause, O foolish ones.

Lines 8-10. One CotZ.
— Quoted by Justin MartjT, ad Gr., 16 [G., 6, 272].

Comp. Theodoret, Hist. EccL, i, 3 [G., 82, 904] ; Basil, a dv. Eunom., iii [G.,

29, 668] ; Greg. Naz., Orat, ixvi, 19 [G., 35, 1,252] ; Lact. , i, 6 [L., 6, 110] ;

Orphica, ed. Hermann, Fiag. i, 10; ii, 11.

Lines 13-10. Cited by Clem. Ale.x., Strom.,v, 14 [G., 9, 1 05], and Euseb-

ius, Priep., xiii, 13 [G., 21, 1,121]. Comp. Cyril, Contr. Ju

I, i, 32 [G., 76,

lxxvi, 540] ; Philemon in Just. Man, de Monarch, 2 [G., 6
, 310]; Xenophon,

Memor., iv, 3, 13; Cicero, de K<i(. Dtoram, i, 12.

Lines 18, 19. Cited by Lact, cfc/
afe. Relig., vi [L., 6, 147].

Line 22. Common ligfd. — An allusion to the universal moral sense of meu.

Comp. book i, 409 ; iii, 588 ; John i, 9.

(7-25.)

2

Wlio rove in darkness, and black night obscure,

And leave night's darkness, and receive the light.

Lo, he is clear to all, he cannot err.

35 Come, chase not gloom and darkness evermore.

Behold, the sun's sweet light shines wondrous fair.

Know how to treasure wisdom in your hearts.

There is one God who sends rain, earthquakes, winds,

Lightnings and famines, plagues and mournful cares,

40 And snows and ice. But why should I speak all ?

He governs heaven, rules earth, and self -exists.

TT ^ "ff "VT

Lines 34-41. Cited by Clem. Alex., Cohort, viii [G-., 8, 97]. Line 34 is

also cited in Strom., v, 14 [G., 9, 173].

* * * — Friedlieb appends to this first fragment the follo wing lines, found

in Lactantius, ii, 12 [L., 6, 319], and also in the Anonymo us Preface:

He only is God, who not being ruled

Is the Creator ; he has stamped the form

Of mortals, and the nature of all things

Compounded, giving each its kind of life.

Between the two parts of the Proem Alexandre inserts t he following from

Theophilus, ad AutoL, ii, 3 [G., 6, 1049]:

But if the gods have offspring, and remain

Immortal also, greater far than men

Are the begotten gods, and not a place

Were there for mortals, nor could ever be.

There is no authority for the insertion of either of these f ragments at this

place, although it may be admitted, as Alexandre claims , that this last cited

passage suits the context and forms part of a syllogism

when read with what

follows in the text of the second part of the Proem.

Botli of these fragments were evidently a part of the Sib ylline Oracles as

they once existed in a more ancient form; but they beca me displaced by

various revisions and transcriptions. Two other fragmen ts are also cited

by Lactantius as prophetic utterances of the Sibyl, the fi rst in Biv. Inst,

vii, 19 [L., 6, 797]:

When he comes.

Fire shall be darkness in the midnight black.

This may possibly be a modification or corruption of the passage in book

iv, line 66. The other passage is in Biv. List., vii, 24 [L., 6 , 808], and con-

sists of but a single line :

Hear me, men, a King eternal reigns.

(26-35.)

SECOND FRAGMENT.

But if all that is born must also perish,

It cannot be from tliifrhs of man and wife

God has been formed. But God is one alone,

Highest of all. He has made heaven, and sun,

5 And stars, and moon, and the fruit-bearing earth,

And ocean's swelling streams, and lofty hills,

And the perennial fountains. And he brought

The countless millions of the waters forth ;

And nourished life in all the creeping things

10 That move on earth, and clear-toned twittering birds

Of various colors, and of whizzing wings.

That cleave the air. And in the mountain glades

Disposed he the wild races of llie beasts.

And to us mortals made subordinate

15 All cattle ; the God-formed one made chief

Of all things ; and subordinate to man

He put all variegated forms of life,

And things that are incomprehensible.

For all these thinfjs what mortal flesh can know ?

20 He only knows who himself made these things

From the beginning, incorruptible

Creator, everlasting One, who dwells

In the pure ether. He rewards the good

With an abundant bounty, but fierce wrath

25 He rouses for the wicked and unjust.

Second Fragment.

Theophilua adds the second Sibyllino fragment (verses

42-102) im-

mediately aficr the first with only the connecling words : " Also iu regard

to those (gods) which are said to have been born, she t hus speaks."

Line 2. It cannot be. — Cited by Lact., i, 8 [L., 6, 154].

Lines 3-6. Cited by Lact., i, 6 [L., 6, 147].

Lines 21-25. Cited by Lact., de Ira Dei, xxii [L., 7, 143].

(1-19.)

And war, and pestilence, and tearful woes.

O men, why vainly puffed up do ye bring

Yourselves to ruin ? Blush to deify

Polecats and monstrous beasts. And is it not

30 A madness and a frenzy of the mind

If gods steal plates, and plunder earthen pots ?

And Avhen they might inhabit in their power

The golden heaven, see them moth-eaten there,

And thickly woven under spiders' webs !

35 Ye worship serpents, dogs, cats — O ye fools.

And reverence birds, and creeping things of earth,

Stone images and statues made Avith hands,

And stone heaps by the roads. Tliese ye revere.

And also many foolish things besides,

40 Which it would even be a sliame to tell.

These are the baneful gods of 1 houghtless men,

And from their mouth pours deadly poison down.

But of him is life and perennial light

Imperishable, and he sheds a joy

45 Sweeter than honey on the sons of men.

For him alone should any bend the neck

And tread the eternal paths of piety.

Leaving all those, the full cup of revenge,

Pure, strong, pressed down and unadulterated,

50 Drain off with madly eager soul, all ye.

But ye will not arouse you from your sleep

And come to sober reason, and know God,

The mighty King, who oversees all things.

Therefore on you the flame of burning fire

55 Is coming ; ye through ages every day

Line2Q. Tearful woes.
— Corap. Clem. Alex., Strom., v, 14 [G., 9, 188];

Just. Martyr, de Monarch. [G., 6, 31G]; Cohort, xv [G., 6 , 272]; Euseb.,

Frcep., xiii, 12 [G.. 21, 1100].

Lines 48, 49. Comp. Psa. lxxv, 8; Isa. li, 17; Juvenal, 25, 15.

(20-44.)

Sliall be l)V uk'ainiiiLT torclics set on fire.

For false ami worthless idols put to shame.

But they who fear God and eternal truth,

Life shall inherit, and forever dwell

CO Amid the verdant fields of Paradise,

Feasting on sweet bread from tlie starry heaven.

Lines 58-61. Cited by Lact.,ii, 13 [L.,
6, 324]. In these last ver-^es we

may note allusions to such passages of Scripture as Ma
tt, xix, 29; Luke

xiiii, 43; 2 Cor. xii, 4; Rev. ii, 17 ; Psa. lxxviii, 24; cv, 40;
John vi, 31.

(44-49.)

BOOK I.

CONTENTS OF BOOK I

Announcement, 1-4. Creation of the earth and man, 5-46. First sin

and penalty, 47-78. Condition of the first race, 79-104. The second race

of men, 105-123. Third and fourth races, 124-140. The race of giants,

141-146. Call and preachingof Noah, 147-232. Entrance into the ark, and

the flood, 233-210. Abatement of the waters, 271-308. Exit from the

ark, 309-332. Tlie sixth ruL-
e, 333-301. The Titjins, 362-380. Prophecy

of Christ, 381-450. Dispersion of tlie Hebrews, 451-4G6
.

THE SIBYLLINE ORACLES.

BOOK I

Begixxixg with the earliest race of men,

Even to the latest, I will prophesy

Of all things past, and present, and to come

In the world through the wickedness of men.

5 And first, God bids me utter iiow the world

Came into being. And do thou declare,

O crafty mortal — j)rii(lently declare,

Lest ever thou disparage my commands —

Ilow the celestial King, who made the world

10 And all things, said: Let it be, and it was.

For he the earth established, ensting it

Hound about Tartarus; and he gave forth

Although first in order, this book is doubtless one of the latest of the

collection. It is obviously of Christian origin, and belong

s probably to the

third century A. D.

Lines. Past, present, and to come. — The Sibyl's pomp ous purpose is in pain-

ful contrast with the intrinsic value of her prophecy. This is quite cliar-

acterisiic of the pseudepipraphal prophecies generally.

Line 5. God bids me. — She claims to be the passive a

nd helpless organ of a

higher power. Comp. book ii, 1-6; iii, 1-10.

Line 12. Tartarus, the prison of the Titans, here conceiv ed as encom-

passed by the earth and forming its interior. Ilcsiod {The vj., T20,ff) repre-

sents it as surrounded by a brazen fence and situated f ar beneath the earih

as earth is beneath the heaven ; it would require nine da ys and niglits, ho

says, for an anvil to fall from heaven to earth, and as ma

ny more for it to

fall from earth to Tartarus. Comp. Homer, R, viii, 1.3-1
G. Virg., vi, 577-581.

It will be seen in line 123 and elsewhere that Gehenna is regarded as a

part of Tartarus or identical with it, and Hades (line 97^ comprehends the

abode of all the dead. (1-10.)

The soft sweet light, and raised the heaven on high,

And spread abroad the ocean's bhie expanse,

15 And crowned the pole Avith hosts of brilliant stars.

And decked the earth with plants, and mixed the sea

With rivers, and the air Avith va^^ors fused.

And watery clouds. And then another race

lie put forth, fishes in the seas, and gave

20 Birds to the blowing winds, and to the woods

The shaggy beasts, and crawling dragons vile.

And all things whatsoever now are seen.

These made he by his word, and all was done

Quickly and well. For he as self-produced

25 Existed sole, and looked from heaven down;

And the world was complete. And then again,

lie fashioned afterward a living work,

INIan, after his own image, newly formed,

Beautiful, godlike, whom in Paradise

30 Ambrosial he assigned a dwelling-place,

Where elegant labors might become his care.

But in that verdant field of Paradise

He was alone; discourse he longed to hold.

And much desired another form to see

35 Like to himself. Then opened God his side

And from it took a bone, and made fair Eve,

Ilis wedded spouse, and in that Paradise

Brought her to dwell with him. On her he gazed,

And a great admiration held his soul,

40 Being suddenly rejoiced to look upon

A ijattern so exact. And with wise words

lie answered, words that flowed spontaneously;

For God cares for all things. And neither lust

Obscured their minds, nor from a sense of shame

Line 29. Paradise. — Here referring to the Garden of Ed
en as described

in Gen. ii, 8.

(11-35.)

4.3 "Were thoy clothed, but remote from evil hearts,

Even like beasts they AvalkeJ ▪with limbs exposed.

Then to them also God commandments gave,

And showed them th;jt tliey must not touch the tree.

But the vile serpent led them off by guile

50 To meet the doom of death, and to receive

Knowledge of good and evil. But the wife

First became traitress to him; she gave him.

And foolishly persuaded him to sin;

And he, persuaded by the woman's words,

55 Forgetful of the immortal Maker grew.

And treated])lain commandments with despite.

Thei'efore instead of good received he evil.

According to his deed. And then, the leaves

Of the sweet fig-tree sewing, they prepared

CO Garments for one another, and concealed

The sexual parts, because they were ashamed.

But on them the Immortal set his wrath.

And forth he cast them from the immortal field.

For it was now appointed unto men

G5 To dwell upon the soil, since he kept not

The word of God, the Immortal, Mighty, High.

Then went they forth u])on the fertile globe,

Moistened with tears and sobs, and God himself,

The Immortal, sjioke these memorable words:

To "Increase and multiply, and work on earth

With skillful hand, that by your t<jilsome sweat

Ye may receive sufficiency of food."

Thus spoke he; but the author of deceit

Prone on the dusty earth he made to crawl,

To And harshly banished; and dire enmity

lie sent between them; this to save his head

iincs 49-51. Cited by Lact., Div. Inst., ii, 13. [L, G, 325.J

Is watchful ; man liis lieel ; for death is near.

Neighbor of men and poisonous vipers sly.

And then the race was multiplied, as bade

80 Himself the almighty Ruler, and increased

One nation with another far and wide.

Houses of various sorts they reared aloft,

And cities and their walls they builded well

And wisely. And a long-continuing day

85 Was given them for the life they loved so much.

For they died not by grievous ills consumed.

But as o'ercome by sleep. Happy the men

Of great soul whom the immortal Saviour loved.

The King most high. But also they transgressed,

90 And gave themselves to folly; for bold-faced

They mocked their fathers, and their mothers shamed;

Acquaintances they knew not, and they met

Brothers with treason. Then became they vile,

And armed with helmets red with human gore

95 They also made wars; and upon them fell

The last calamity from heaven sent forth,

And took life's fears away, and Hades then

Received them. Hades it was cnlled where first

Adam arrived when he had tasted death

100 And earth had covered him on all sides round.

Therefore all earthborn men are said to go

Into the halls of Hades. But all these

Having arrived in Hades have received

Honor, for they to the first race belonged.

Line 84. Long-
continuing day. — Ileference to the remarkable longevit
y

of llie patriarchs as given in the genealogy of Gen. v.

Line 98. Hades. — The conception of Hades here set fo
rth, as the great

receptacle of the souls of men after death, is in essentia
l liarmony with both

the Jewish and the Christian doctrines. The derivation o
f the name from

Adam is noticeable as a purely arbitrary conjecture. Co

mp. book iii, 30,

note ; comp. Plato's explanation of the word in Cratylus
.

(63-86.)

105 But when these he had taken, then again

Of the surviving and most rigliteous men

Another race he formed, much varied, Avhich disphiyed

"Works pleasing, good, and fair, and high respect,

And tliorough uisdoni. They brought forward arts

110 Of all kinds, meeting difficulties with skill.

And one devised to till the land with plows,

Another worked in wood; one sailed the deep.

Another made a study of the stars;

Another practiced augury with birds;

115 Sorcery and magic arts were others' care;

Others intently practiced other arts,

Watchful inventors, Avorthy of the name

Because within they held a sleepless mind.

Immense in body, and to look upon

120 Compact and huge Avere thiy, but they went down

Under Tartarean chambers terrible,

Held in strong chains to expiate their crimes

In the Gehenna of burning, quenchless fire.

And after these again appeared a race,

125 !Mighty-souled, third race of perfidious men.

Fearful and many were the evil deeds

They wrought among themselves. And these by war

And carnage and calamity were slain

Continually, having a haughty lieart.

130 And from these afterward another race

Proceeded, late completed, fit for war.

Line 114. Augury. — Augurs were Roman priests who p redicted tlie futuro

from the flight and song of birds. See Cicero, de JJivina tione \, 17; Livy,

i, 36.

Line 125. Third race. — The successive races here men tioned appear to be

in imitation of Ilesiod's acres or races of mankind. Hcsio d applies to tliom

the epitliets of golden, silver, brass, and iron. Sec Work s and Dayx, 108-

190, and comp. Aratus, Phcmom., 100-1.34; Ovid, 2Id., i, 89-150; Juvenal,

Sat., xiii, 27-30.

(87-110.)

Murtlei'oiis and rash; of the fourth race were they.

Much blood they shed, nor feared they God or man,

For fierce, excessive passion urged them on,

135 And imj)ious wickedness. And they by wars,

Carnage, and strife were hurled to Erebus,

Wretched and impious men. Them that survived

The heavenly God himself in wrath removed

Out of his world, and in vast Tartarus

140 Cast down, beneath the bottom of the earth.

Again thereafter yet another race

Much worse than men he made, for whom no good

Will ever the immortal God prepare,

Shice they wrought many evils. For they were

145 Wanton and violent beyond compare.

Giants perverse, uttering foul blasphemies.

Single among all men, most just and true.

Was Noah, faithful, and to all good works

Attentive. And to him the Lord himself

150 From heaven spoke these things: "Noah, be thou b
old.

And preach rei:)entance to the people all,

That they may all be saved. But they will not

Regard it, having souls devoid of shame.

And all the impious race will I destroy

155 With mighty floods of waters. But straightway

I bid thee fi'om the non-imbibing root

An indestructible house of wood to build.

I will put understanding in thy heart.

And skill in art, and measurement, and space.

Line 136. Erebus. — The name of a deity of the lower w orld came to be

used as a designation of the lower world itself. In Home r Erebus is con-

ceived as tlie region between earth and Hades. See Ilia d, viii, 368. Tar-

tarns was still lower down. Comp. note on line 12.

Line 146. Giants. — The mighty nephilim mentioned in

Gen. vi, 4, whose

wicked violence brought on the flood.

(111-134.)

IGO Aiul in all ihinirs will I have anxious care

That tliou be saved and all llial Avitli thee dwell.

Kow I am he who is (and in thy heart

Meditate it); I clothe me with the sky

And cast the sea around rae; and to me

1G5 Earth is a footstool. Round my form I pour

The air, and all around me dance the stars.

Kine letters have I, and four svllables.

IMark me: The lirst three have two letters each,

The other has the rest, and five are mutes.

170 Of the whole sum the hundreds are twice eight,

And thrice three tens, with seven. Know M'ho I am

And be not unacquainted with my love."

Thus he spoke, and a mighty trembling seized

Line 167. Nine letters. — The connection shows that the name intended

must be some title or designation of the Creator, but no word lias been dis-

covered that fully meets the conditions of the puzzle. Th

e nearest solution

is found in the word aveKtJHJvog. This word has nine l etters, four syllables,

and five mutes, or consonants. The first three syllables have two letters

each, and the sum of all the letters taken at their numeri cal value is 1,G96.

But the number stated in the text is twice 800, plus thre e times thirty

(•= 90) and seven = 1,G97. 'XviK<^uvoq must also be s upposed to bo a

shortened form for aveK(^uvt)Toq, used in ecclesiastica l Greek writers to do-

note the unutttrable name, Jehovah. Another name pro posed is 0cof 2(j77/p,

but an obvious objection is that we have here two word s, not, as the text

suggests, one word of four syllables. Besides, these lett ers amount to only

1,G92. There is perhaps an error in the text. If for the w ords with seven

(line 171) we read with two, the numerical difficulty of th e last-named solu-

tion would be met ; or if we read with six, then the word avtK^uvog solves

the problem. Comp. the similar puzzle in lines 383-387 of this same book,

and the well-
known enigma of the number of the beast in Rev. xiii, IS . A

like example is also found in Capclla (book ii, 193), who thus addrepses

the sun: " Tlail, thou veritable face and paternal counten ance of God, eight

and six hundred in number, whose first letter forms a sa cred name, a sur-

name, and a sign ; " which Kopp explains by the letters <l>pr) (— 608), repre-

sentative of the Egyptian name of the sun. Comp. also t he designations of

the Roman emperors in book v, 16, and following.

(135-147.)

Him who heard such things, and then in his mind,

175 Having prepared each matter, he implored

The people and began with words like these:

" O men, filled with all unbelief and fallen

In madness great, ye will not hide from God

Whate'er ye do, for all things he beholds,

180 Immortal Saviour, all-surveying. lie

Bade me exhort you that ye perish not.

Be sober, cease ye from your wicked deeds,

Nor fiercely fight, nor hold a murderous lieart,

Nor moisten many a land with human gore.

185 Adore, O mortals, the supremely great

And fearless heavenly Maker, the great God^

Imperishable, whose dwelling is the sky;

And him let all entreat, for he is good;

Entreat him for the life of all the world,

190 Of cities and four-footed beasts and birds.

That unto all he may be merciful.

For when the whole vast world of men shall be

By waters ruined, ye'll wail a dreadful song.

And suddenly to you the ambient air

195 Will be unsettled, and the wrath of God

Will come from heaven upon you ; and be sure

On men the immortal Saviour it will send.

Unless God ye appease, and now repent.

And unto one another be no more

200 So petulant and wicked and unjust.

But with a holy life be fortified."

But when they heard him each turned up his nose;

Line 175. ImiAored the people. — The 0. T. narrative of t he flood records

nothing of Noali's preaching, but in 2 Peter ii he is calle d a " preacher of

righteousness " (comp. 1 Pet. iii, 20), and Josephus {An t., i, iii, 1) conflrms

tliis tradition of the Jews. Comp. also Theophilus, ad Au tol., iii, 19 [G-., 6,

1.145].

(148-171.)

Tliey callcil hitn mail, a man -with frensy fired.

And thcMi ajiain did Xoali sound this strain:

205 " O cowardly, vile-hearted, v.avering men.

Forsaking reverence and loving shame.

Rapacious tyrants, violent transgressors.

Liars, filled with all unbelief, untrue,

"Workers of evil, sly adulterers,

210 Flippant, and pouring slanders forth, the Avrath

Of God ye do not fear, and ye are kept

To the fifth generation to atone.

Ye nowise weep, ye monsters, but ye laugh.

Sardonic smiles will ye laugh, let rae say,

215 When God's approaching fearful flood shall come;

When a pure race on earth the wave renews.

Springing])erennial from the dry, dead roots;

In one ni<_rht I'uot and branch becomes unknown.

And cities with their people from the deep

220 The Earth-shaker scatters and their walls destroys.

And then the whole world of unnumbered men

Shall die. But how will I weep, how lament

In Avoodon house ! How mingle tears Avith Avaves !

For if the Avaters at God\s Avord shall come,

225 Earth shall swim, hills SAvim, even air shall SAvim;

"Water shall be all over, and all things

Shall be destroyed by Avaters. And the Avinds

Shall stand still, and a second age sliall daAvn.

O Phrygian, from the lofty Avater first

Line 214. Sardonic smiles. — Expression supposed to h
ave originated from

a Sardinian plant so bitter as to cause the face of tlie ea
ter to Avrithe iu

pain, though he mi^ht attempt to laugh.

Line 220. Earth-
shaker. — In the Greek poets an epithet of Poseidon (N
ep-

tune), the god of the sea, hero evidently applied to the God of Xoah.

Line 229. Phrygian . . .first. — Corap. the statement of Herodotus (ii, 2),

that the Phrygians were the most ancient of mankind.

(172-196.)

230 To go forth, thou another race of men

Shalt nourish up, as from another new

Beginning, and shalt be a nurse for all."

But when he to that lawless generation

Had vainly spoken thus, then the Most High

235 Revealed himself, and called again, and said:

" The time has come, O Noah, to make known

Each thing, whatever daily I to thee

Have promised and decreed; to execute

In all the world, because of human guilt,

All things, whatever myriad wrongs were done

By former generations. But do thou

Make haste and enter with thy sons, and wife,

And their wives. Call as many as I bid,

The tribes of beasts and creeping things and birds,

245 And in the breasts of such as I ordain

To keep alive will I then straight impart

The prompt and willing mind to enter in."

Thus he spoke; and he went and cried aloud.

And then his spouse and sons and their young wives

250 Entered the house of wood. And then straightway

Went every other thing, even as God willed.

But when the key was fitted to the lid,

Adjusted crosswise in its polished place.

Then was the will of the celestial God

255 Accomplished. Then he drove the gloomy clouds

Together, and concealed the sun's bright disk.

And moon and stars and circle of the heavens.

Obscuring all things; and loud thunders rolled.

Terror of mortals, and the lightnings flashed;

260 And all the winds together were aroused.

And all the streams of v/aters were unloosed.

And from heaven opened mighty cataracts.

And earth's recesses and the tireless deep

(197-223.)

Disclosed their myriad -waters, and the wide

265 Illimitable earth was covered o'er.

But that divine house floated with the storm,

And, tossed by many a furious wave and swept

By blast of winds along, rose fearfully.

But still the keel cut through the mass of foam,

270 While the loud-murmuring waters dashed around.

But when the whole world God had drowned with

rains,

In Noah's mind 'twas given to understand

The purpose of the Immortal ; and he went

Sufficiently in Nereus. But straightway

275 The lid he lifted from the polished wall,

"Where crosswise it was joined with skillful stays.

And, looking out upon the mighty mass

Of boundless waters, Noah's eyes surveyed

Death all around. Fear seized him, and his heart

2S0 Quaked mightily. And then the wind was stayed

A little, for it had toiled many days

To wet the Avhole world ; then it broke apart,

Disclosing, as if pale and stained with blood.

The great and fiery surface of the sky

285 Hard toil-worn. Noah difficultly held

His courage. And procuring then a dove.

He sent her forth alone to learn if the earth

Appeared yet solid ; but with wearied wing

She tlew around all things and returned again,

290 For the great water was not yet assuaged.

For greatly was it filling every place.

Line 2G9. Keel cut. — Comp. Homer, Iliad, i, 481.

Line 274. Xereit-s. — A soa-
god dwelling in tlie bottom of the ocean, called

in Homer {Iliad, i, 556) the "old man of the sea." His dau ghters were

nymphs of the sea and called Nereides. The Sibyl here declares that Noah

went sufficiently far into the domain of this aged monar ch of tlie deep.

(224-246.)

But having rested other days, he sent

The dove again, to learn if yet had ceased

The many waters ; and she iiew afar

295 And went upon tlie earth, and having paus'ed

To rest a little on the humid ground,

Again to Noah back she came, and bore

An olive-branch, the sign of tidings great.

Then was he full of boldness and great joy,

300 For earth he hoped to look upon again.

And thei'eupon another bird, black-winged.

He straiglit sent forth ; and, trusting in his wings,

He promptly flew, and coming to the earth,

Remained there. Then knew Noah that the land

305 Was very near. But when the ark had tossed

Pie re and there on the furious waves, controlled

By skill divine, it swam o'er the sea's surge,

And was made fast upon the narrow shore.

There is upon the Phrygian main-land dark

310 A steep, tall mountain, Ararat by name.

Because thereon all were to be restored ;

And in it there is great and strong desire.

There the great river Marsyas draws his streams.

There the ark rested on the lofty lieight,

315 The waters ceasing:. Tlien atrain from heaven

Uttered the lioly voice of the great God

This word: " O rescued Noah, faithful, just,

Come boldly forth Avith tliy sons and thy wife

And their three young Avives, and fill all the earth,

320 Increasing, multij^lying, rendering justice

Line 310. Ararat. — Comp. the legeuds of this mountain and the remains

of the ark in Josephiis, Ant., i, iii, 6.

Line 313. River Marsijas. — Two rivers of antiquity bear

this name, one

a branch of the Misander in Asia Minor, the other a bran ch of the Oruntes

in Syria. Neither of tlicse seems to meet tlie couditious of our text.

(247-272.)

One to another, on from age to age,

Until to jiulgniont all the race of men

Comes, for a judgment shall be unto all."

Thus spoke the heavenly voice, and Xoah rushed

325 As from his couch forth boldly on the earth,

And his sons with him, his wife, and their wives,

And creeping things, and birds, and quadrupeds ;

And all else from the wooden house Avent forth

Into one]tlace. And then, most just of men,

330 Went Xoah forth, the eighth, having fultillcd

Upon the waters twice one hundred days

And one ; such was the Avill of the great God.

Then a new age of life again appeared,

First golden, which was now the sixth and best

335 Since man was first formed; heavenly it was called.

Because in all things it had care toward God.

O prime race of the generation sixth !

O mighty joy which I shall then obtain

"When I escape dire ruin, having been

340 Much tossed with mine espoused, and brothers-in-law,

And husband's father and with husband's mother.

And havint; suffered with the wives like me.

Now I will sing: a many-colored flower

Shall on the fig-tree bloom, and in mid-time

345 The royal power and scepter it shall show.

LtTie 331. Tivice one hundred days. — From Gen. vii, 1 1, compared with

Gen. viii, 13, 14, it appears tliat Xoah must have been o ver a year in the

ark.

Line 334. Sixth. — " The Erythraean Sibyl says that she lived in the sixth

agre after the flood," says Eusebius, Oral, ad Sanct., xvi ii [G., 20, 1285].

Here wc note that she assumes to be a daughter-in-law of Noali. Comp.

close of book iii.

Line 343. Many-

colored flower. — Hero employed as an image of the fer
-

tility of the royal race of whom she is about to sing.

(273-293.)

For three kings, great-souled and most just of men,

Shall show the lots and reign full many a year,

Awarding justice unto men, to whom

Labor and amiable deeds are dear.

And earth productive shall show many fruits

Spontaneous, and yield much coi'n for the race.

And then the nursing fathers, far apart

From cold dire plagues, shall not be growing old

All their days ; they will die as cast in sleep,

355 And pass down to the Acheronian shoi*es.

In Hades' habitations, and down there

Shall they have honor. For they were a race

Of blessed ones, fortunate heroes, whom

The God of Sabaoth gave a noble mind ;

360 And they shall ever in his counsels share.

And blessed shall they be, even though they come

To Hades. Then again rose fierce and strong

Another second race of earthborn men,

The Titans. Like in form were each and all,

In aspect, size, and nature ; and their speech

Was one, like that which from the earliest race

God formerly implanted in their minds.

But these with haughty heart against the Highest

Took counsel, hastening to destruction on,

370 And waging war against the starry heaven.

Line 346. Three Icings. — The three sons of Noah woul d seem to have

been identified in the Sibyl's thought with Kronos, Titan, and Japetus of

the Greek mythology. Comp. book iii, 130.

Line 355. Acheronian. — Acheron was a river of the low er world. Virg.,

u^n., vi, 295.

Line 364. Titans. — Mythical sons of heaven and earth who figure much

in Greek legend and poetry. See book lii, 130-185. Lacl autius records

a number of the legends and observes: " The truth of thi s history is taught

by the Erythraean Sibyl, who says almost the same thin gs, varying only m

a few unimportant details." Div. Inst., i, xiv [L., 6, 190].

(293-314.)

And then -vrould the great ocean's flood have poured

Its maddened waters on them, but the great

Sabaotli checked and held it, though incensed,

For lie had promised not to bring again

375 A delufje on malevolent mankind.

But -svhen the many waters' boundless flood,

Wave rolling here and there on wave, he made

From wrath to cease, the great liigh-thundering God

In other depths of ocean, less profound,

380 Marked off the land by harbors and rough shores.

* * * *

And then the Child of the great God to men

Shall come incarnate, being fashioned like

To mort?ls on the earth. And he shall bear

Four vowels, and the consonants in him

385 Two times are told ; and the whole sum I name :

For eight ones, and as many tens to these.

And yet eight hundred will the name reveal

To men who are given up to unbelief.

Now do thou in thy heart consider Christ,

390 The Child of the immortal God most high ;

lie shall fulfill God's law, and not destroy ;

His image he shall bear, and teach all things.

To him shall priests come bearing gold and myrrh

And frankincense ; for all things will he do.

395 But when a voice shall come through desert land

Line 381. Tfie Child. — Jesus, whose name in Greek lett ers is indicated by

the enigma which immediately follows. Tiie sudden intro duction of this

reference to Jesus Christ makes it probable that a pass age once immediately

preceding it has fallen out of the text.

Line 384. Four vcncds. — The name Jesus in Greek, 'I^ Torf, contains four

vowels and the consonant s twice told, and the numeric al value of all the

letters is 888. Comp. line 167, and note.

Line 395. A voice. — Comp. Isa. xl, 3; Matt, iii, 3.

Preaching to men, and all, with a loud cry,

Make straight the ways, and cast forth wickedness

Out of the heart, and let men's bodies all

By water be illumined, that, being born

400 From above, they may never more at all

Turn from the righteous (now, won by the dance,

His head will one of barbarous mind cut off,

And give for a reward), then shall a sign

Suddenly be to men, when, guarded well,

405 From Eg^'pt's land shall come a beautiful stone,

At which the Hebrews shall be scandalized.

But nations shall be gathered, led by him,

For God who rules on high shall be made known

Through him, and a way in a common light.

410 For life eternal he'll show men elect.

But for the lawless lasting fire pi'cpare.

And then the sick will he heal, and all men

Worthy of blame, who will show faith in him.

Then shall the blind see, and the lame shall walk,

415 The deaf shall hearken, and the dumb shall speak.

Demons be cast out, and the dead be raised,

Billows he'll walk, and in the desert place.

Line 399. Illumined. — An expression relating to CLristia ii baptism quite

common with the early fathers, many of whom undorsto od tlie word (puria-

▪devTe^ in Heb. vi, 4, as referring to baptism. Justin Ma rtyr, 1 Apol.., lxi

[G., 6, 421], says: " This wasliing is called illumination, i nasmuch as those

who learn these things have their understanding illumin ated." Cyril of

Jerusalem wrote eighteen books of religious instruction, which are entitled

Catechesis of the Illuminated [G., 33, 369-1060]. See al so Apost. Const.,

viii, 8. For other references see Suicer, Thesaurus, unde r tj)uTia/ia.

Line 401. Dance. — See Matt, xiv, 6-10.

Line 404. Guarded. — By God and angels, as told in Ma tt. ii.

Line 405. From Egypfs land. — See Matt, ii, 13-15, 21. Stone. — Comp.

Malt, xxi, 42, 44, and 1 Pet. ii, 4-8; Zcch. iii, 9.

Line 409. Common ligld. — Comp. John i, 4-9.

(337-356.)

From five loaves and a fisli of the deep sea,

Will sate five thousand, and what then remains

420 Will fill twelve baskets for the virgin pure.

And then will Israel, drunken, not i)erceive,

Nor shall tlioy hear, weiglie<l down by sickly eai-s.

But when the burning wrath of the Most Iliixh

Upon the Hebrews comes, and from them faith

425 Be taken away, because the heavenly Child

Of God they injured, then will Israel give

With foul lips buffetings and scorn to him.

For footl gall, and for drink strong vinegar

Imjiiously they give, with evil madness stricken

430 In breast and heart ; not seeing with their eyes,

More blind than moles, more terrible than beasts

That crawl envenomed, fettered by deep sleep.

But when he stretches out his blameless hands

And metes out all things, and a crown of thorns

435 Bears, and they pierce his side with spears —

For which dark night prodigious in midday

Three hours shall come — then shall the temple

Of Solomon disclose great signs to men,

And then shall he in Hades' mansion walk,

440 And resurrection to the dead proclaim.

But in three days he'll come to liixht acrain

And show his form to men, and teach all things,

And in the clouds ascending will depart

Into a heavenly mansion, having left

445 Unto the world the gospel covenant.

And in his name shall a new sprout bloom forth

Among the nations, guided by great law.

Lities 414-420. Comp. book viii, 256-259 and 339-346, which is quoted

in Div. Ins(., L;ict, iv, 15 [L., 6, 493j. Instead of the readin g/or tlie jmre

virgin in line 420, book viii, 346, has /
or Uie hope of the people. The whole

concluding part of tliis book should be compared with b ook viii, 356-403.

(357-384.)

But also after these things have transpired,

Apostles shall be guides ; and afterward

450 Of prophets a cessation there shall be.

But when the Hebrews their ill harvest reaj),

Much gold and silver will the Roman king

Plunder from them. And other princes then

Continually will be, as kings expire,

455 And they will oi)press mortals. Great will be

The fall of those men when they shall commence

Unrighteous insolence. But when the temj^le

Of Solomon on ground divine shall fall,

Hurled down by barbarous men, in brazen mail,

460 The Hebrews shall be driven from the land,

Wandering afar, and plundered, and much tares

In the wheat Avill they mingle, and vrill stand

An evil faction among all mankind.

And all their cities, outraged, Avili lament

465 Each other, since an evil work they wrought.

Receiving the great God's wrath in their hearts.

(385-400.)

BOOK II

CONTENTS OF BOOK II.

Introduction, 1-6. A time of plagues and wickedness, T-IS. The tenth

race, 16-28.

A time of peace, 29-37.

Great sign and contest, 38-63. A

chapter of proverbs, 64-188.

The contest, 189-194.

Woes of the last generation, 195-221.

Events of the last day, 222-260.

Resurrection and judgment, 261-307.

Punishment of the wicked, 308-372.

Blessedness of the righteous, 373-392.

Some saved from the fire, 393-402.

The Sibyl's wail, 403-412.

BOOK II. 53

BOOK II.

Now when my song of wisdom God restrained,

Much I implored, and in my breast again

lie put the charming voice of words divine.

Trembling at every form I follow these,

5 For what I speak I do not comprehend,

But God commands each thing to be declared.

But when on earth shocks, and strong tluinderbolts,

Thunder and lightning, and mildew of earth,

Madness of wolves, and slaughter of mankind,

10 And ruin both of men and bellowing bulls,

Four-footed cattle, and laborious mules.

And goats and sheep, even then the barren field

Shall become much abandoned from neglect,

And fruits shall fail, and license shall abound

15 Among most men, and temple robbery.

And then of men the tenth race will appear,

AVhen the earth-shaking Thunderer will break

The zeal of idols, and will shake the people

Of seven-hilled Rome, and all their treasured wealth

20 Will perish, burned by Vulcan's fiery flame.

And then shall bloody signs from heaven descend. -

Line 2. I implored. — Comp. beginniug of book iii. This book is a coutiu-

uatioa of tlie preceding, and probably belongs to the sa me author and date.

Line 5. I do not comprehend. — Conap. Plato, Apol,, wh ere Socrates observes

that " not by wisdom do poets write poetry, but by a sor t of genius and

inspiration ; they are like diviners who also say many fin e tilings, but do

not understand tlie meaning of them."

Line 20. Yulrjxn. — The Greek Hephaestus, the god of fi re.

Line 21. After tliis line something seems to have been lo st from thetexL

(1-20.)

But the whole world of men, enraged, will kill

Each other, and in tumult God will send

Famines and plagues and thunderbolts on men

25 Who without righteousness condemn the just.

And of men will the whole world be deserted.

So that, if any one beholds a trace

Of man on earth, he will be wonderstruck.

But then will the great God who dwells in heaven

30 Devout men's Saviour in all thinorg become

And then shall peace profound and union be,

And the fruit-bearing earth shall yield again

Abundant fruits, nor shall it longer be

Divided, nor with toilsome service tilled.

35 But every port and harbor shall be free

To all men, even as they were before.

And brazen impudence shall be destroyed.

Then a great sign will God thereafter show.

A star will shine forth like a lustrous crown,

40 Bright, all-resplendent, from the radiant sky.

Days not a few ; for then will he from heaven

Display the victor's garland unto men

Who struggle for the prize ; and then will be

That mighty contest of triuni[)hal march

45 Into the heavenly city, and all earth

Having the fame of immortality

Shall be all men's possession, and all people

In the immortal contests will contend

For glorious victory. Nor shamefully

Line 44. Triumph
march. — Allusion to the iselastic (eicf/laffri/cdf) con-

tests the victors in which were coudncted into tiieir own

city through a

broken part of the wall. See Pliny, book x, Epis. 119 and 120, in which

these games are mentioned. Alexandre conjectures that this whole passage

(lines ."iS-
GH) concerning contests and crowns was first written in a time of

persecution to inspire to fidelity; but after persecution h ad ceased it was

accommodated to tlie more common struggles of the C hristian life.

(21-43.)

50 Can any then with silver buy a crown,

For to thera will the holy Christ assign

The righteous things, and ciown the ones approved,

And give his martyrs the immortal pledge,

And such as waged the contest unto death.

55 And he will give the incorruptible prize

Of contests unto virgins who strove well;

And to all men the right things will he grant.

And to strange nations that live righteously,

And know one God. And such as love the bonds

60 Of marriage, and adulterous acts despise,

Will he give rich gilts and eternal hope.

For every soul of man is God's own gift,

And men should not stain it with any woes.

[Become not rich unjustly, but be pure

Go In all thy life. Assist those near to thee.

And stand aloof from strangers. Speak no lies.

But guard all true tilings. Reverence not thou

Vain idols, but the everlasting God

Hold first in honor, and thy parents next.

70 Dispense all righteous things, but do not come

Into unrighteous judgment. Cast not off

Line 64. The passajre beginning here and ending with li ne 188, and

consisting mainly of proverbs, has every appearance of an interpolation.

It breaks the connection of thought, and the figure of th e iselastic contest,

•which is continued in lines 189-194. The passage is for the most part

taken from a poem of 217 lines in hexameter verse, enti

tled Troirjfta vovden-

Kov {admonitory poem),&nd attributed to Phocylides, a gnomic poet of Miletus

(born about B. C. 560). Yery few, however, will seriously accept these lines

as a genuine production of a contemporary of Thcognis . They arc without

much doubt the composition of a Christian writer, and p os.sibly, but not

probably, by the author of the second book of the Sibyll ine Oracles. The

variations between the two tc.vts are considerable, the Sibyllines adding

many lines not found in Phocylides, and Phocylides hav ing a few not found

in the Sibyllines.

(44-61.)

The poor ^^njllstly, nor judge outwardly.

If thou judge wickedly, God will judge thee.

False witness fly, and righteous things make known.

^5 Keep thy virginity, and in all things

Guard love. Unrighteous measure do not give;

But beautiful is measure full to all.

Strike not the scales outside, but draw them equal.

Swear not in ignorance, nor willingly;

80 God hates false oaths, whatever one may swear.

Never receive in hand a gift that came

From unjust works. Seeds steal thou not; accursed

Through countless generations will he be,

Whoever takes it, for he scatters life.

85 Yield not to vile lusts, slander not, nor kill,

Give to the toihvorn laborer reward;

The poor afflict not. Hold thy tongue Avith care.

And secret things fast in thy heart restrain.

To orphans, widows, and the needy give.

90 Will not to act unjustly, nor allow

Unrighteous things. Give to the poor at once.

And say not, Come to-morrow. Of thy grain

Give to the toilsome with a ready hand.

Know, he that gives alms lendeth i;nto God.

95 Mercy from death frees when the judgment comes;

Not sacrifice, but mercy God desires

Rather than sacrifice. Clothe therefore thou

The naked; with the hungry share thy bread.

Him without shelter in thy house receive,

100 And lead the blind. On shipwrecked mariners

Have thou compassion, for the sailor's art

Line 81. Corap. Exod. xxiii, 8; Prov. xvii, 23.

Line 91. Comp. Prov. xix, 1*7.

Line 96. Corap, Hos, vi, 6 ; Matt, ix, 13.

Line 9'?. Comp. Tobit iv, 16.

(62-85.)

Is perilous. To the fallen give a hand.

And save the man that stands all unassisted.

Suffering is common; life is as a wheel;

105 Riches uncertain. If thou hast wealth, reach

Thy hand unto the poor, and of the things

AVhich God gave thee bestow thou on the needy.

Common is all the life of mortal men,

But it comes out unequal. When thou seest

110 A poor man, never banter him with words,

Nor rudely accost a man that should be blamed.

The life in death is tested; if one did

The unlawful or just, it shall be discerned

When he comes into judgment. Injure not

115 The mind with wine, nor drink excessively.

Eat not blood, and from idol offerings keep.

Gird not the sword around thee 'gainst a friend,

But for defense; would that thou use it not

Unjustly or justly; for if thou put to death

120 An enemy thou hast defiled thy hand.

Keep from thy neighbor's field, and cross it not.

Each boundary is just, and troubles come

By trespass. "Wealth is profitable

Unto the upright, but to the unjust an evil.

125 Harm not the growing produce of the field.

Let foreigners be equally esteemed

Among the citizens; for all should break

A painful hospitality, as guests

Of one another; but let no one be

130 A stranger with you, since of one blood all

Ye mortals are, an<l for mankind no realm

Affords a permanent abiding place.

Wish not nor pray to be rich, but pray this:

Line 116. Comp. Acts xv, 20-20.

Line 130. Comp. Acta ivii, 26.

(86-109.)

To live of few things, and possess no thing

135 Unjustly. Mother of all wickedness

Is love of gain. Yearn not for gold or silver.

But be assured that in them there will be

A deadly two-edged instrument of iron.

Gold and silver are ever a snare to men,

O gold ! source of all evils, bane of life,

Full of vexation, would that thou wert not

To mortals such a longed-for misery.

For through thee come wars, plunders, homicides,

Children with parents in a bitter strife,

And brethren hating those of their own blood.

Plot no deceits, and do not arm thy soul

Against a friend. Conceal not in thy heart

Another thing from what thou speakest forth,

Nor change with place even as a jiolypus

150 Grown to a rock. But be thou frank with all.

And those things which are of the heart declare.

Wlioever willfully commits a wrong,

An evil man is he; but he that sins

Under constraint, his end I do not tell;

155 But let the will of every man be right.

Boast not of wisdom, nor of power, nor wealth;

God only is wise and mighty, and abounds

In riches. Do not wear thy heart away

With evils that are past, for what is done

160 Can never be undone. Send not thy hand

Forth in a hasty deed, but curb wild wrath.

For often as one strikes he may commit

Unwittingly a murder. Let there be

A common suffering, neither great nor strong.

165 Excess of good has not been wont to yield

Lines 133-134. Comp. Theognis, 1151, 1152.

Line 135. Comp. 1 Tim. vi, 10.

(110-132.)

Profit to mortals, but much luxury

Brings on excessive lusts. Great wealth puffs up,

And waxes into wanton insolence.

Desire, obtaining mastery, effects

170 Destructive madness. Anger is a lust.

And when it passes further, it is wrath.

The zeal of good men is a noble thing.

But of the vile is vile. Destructive is

The boldness of the wicked ; glory crowns

That of the good. The love of virtue holds

Deserved esteem, but Cyprian loves add shame.

Agreeable is the amiable man

Among his fellows. Moderately he eats,

Drinks, and discourses ; moderation is

Of all things best; excess brings many a pain.

Kor envious nor distrustful be, nor be

A railer, nor a man of evil thoughts,

Nor yet a false deceiver. Exercise

Prudence, and keep thyself from shameful works.

185 Follow not malice, but by righteousness

Blut out revenge ; for useful is persuasion,

But strife engenders strife. Do not believe

Too quickly, ere thou truly see the end.]

This is the contest, this is the reward,

190 This is the prize, this is the gate of life,

And entrance into immortality.

Which God in heaven to righteous men appointed

As victory's reward. They that obtain

The crown shall enter gloriously by this.

195 But when this sign appears through all the

world,

Line 176. Cyprian. — Belonging to the isle of Cyprus, w
here the lewd

worship of Venus was notorious.

(133-15.5.)

Children are born gray-haired, then human woes,

Famines and plagues and wars, and change of seasons

And many tearful sorrows will abound.

Alas ! How many children in the lands

200 Will mourn, and sadly for their parents weep,

And, wrapped in shrouds, bury the flesh in earth,

The mother of the peoples, mingling them

With blood and dust. O miserable men

Of the last generation, evil-doers,

205 Cruel and foolish ; nor perceiving this,

That when the tribes of women cease to bear,

The harvest-time of mortal men is come.

And ruin threatens when impostors come

Instead of prophets speaking on the earth.

210 And Beliar will come, and many signs

Will work for men. And then of holy men

Elect and faithful there will be confusion.

And a plundering of them and of the Hebrews.

And there will come fierce wrath, when from the East

215 Shall come a people of twelve tribes, and seek

A people, whom the Assyrian branch destroyed,

Tribe-kinsmen of the Hebrews ; and with them

Shall nations perish. Afterward again

Will they rule over the surviving men,

220 Elect and faithful Hebrews, and subject

Them as before, since their power will not fail.

The Most High, all-surveying, who abides

Line 196. Gray-
haired. — Conip. a similar passage in Hesiod, Works an
d

Days, 184. Children will become prematurely old by rea
son of the woes

destined to visit the race in the last generation.

Line 210. Beliar. — Same as Belial, named here for anti
christ, whose coming

in the last time is depicted in harmony with Paul's doctri ne in 2 Thcss. ii, 8-10.

Lines 214-221. A passage inexplicably obscure in its his torical allusions,

but apparently connected with the notion of the ten trib es of the Assyrian

exile, who, according to 2 Esdras xiii, 40-50, are concea led in the Far East,

and to be restored in the last time.

(156-177.)

In the pure heaven, will scatter sleep on men,

Covering their eyelids round. O blessed servants,

225 "Whom when the Master comes he finds awake.

Awaken all, and watch with sleepless eyes ;

For he Avill come at morning, or at eve,

Or in midday ; but he will surely come,

And it will be as I say ; it will be

230 To those at ease, that from the radiant heaven

The stars to all at midday will appear,

"With the two luminaries ; and the time

Is pressing on. And then will light on earth

The Tishbite, drawing from the heaven above

235 His heavenly chariot, and three signs will show

To all the world, of life to be destroyed.

Alas ! How many women in that day

"Will be found with a burden in the womb ;

How many infant children at the breast ;

240 How many will be dwelling on the waves.

Alas! How many that day will behold.

For a dark mist will wrap the boundless Avorld,

East, west, and south, and north ; and from the heavens

Will flow a mighty stream of burning fire,

245 And every place consume — earth, ocean, sky.

And sea, and pools, and rivers, and harsh Hades,

And heaven's axis. And the lights of heaven

Will rush together, and take on a form

All-desolate. For all the stars will fall

250 Into the sea, and all the souls of men

Gnash their teeth, burning in the stream below.

Line 224. Comp. Matt, xxiv, 46.

Line 227. Comp. Mark xiii, 35; Homer, Iliad, xii, 111.

Line 232. Comp. Matt, xxiv, 29.

Line 234. Tishbite . . . chariot. — Comp. 2 Kings ii, II; M aL iv, 5.

Line 237. Comp. Matt, xiiv, 19.

(173-203.)

That burns with brimstone and the force of fire.

And then the elements of all the world

Shall be forsaken — air, earth, sea, light, heaven,

255 And days and nights. No longer through the air

Will fly the insatiate birds, nor swimming beasts

Pass through the sea, nor vessels sail the waves,

Nor cattle plow the field, nor sound of trees

Under the winds ; but all things then will melt

260 Together, and will come out purified.

Then will the angels of the immortal God

Come, Michael, Gabriel, Raphael, Uriel,

Who know whatever evil things men do,

And from the dark and murky gloom below

265 Up to the judgment will lead forth all souls,

To the tribunal of the immortal God.

For One alone imperishable is.

Himself the Almighty; he shall judge mankind.

And then to nether realms, souls, spirit, and voice,

270 The heavenly God will give, and also bones

Fitted to joints, and made divinely fair.

And flesh and sinews in all parts will join,

And veins and skin; and afterward the hair

Will spring forth as aforetime. So one day

275 Shall earthly bodies moved with breath be raised.

And then will Uriel, mighty angel, break

The bolts of harsh and lasting adamant.

Which, monstrous, hold the awful gates of hell,

And hurling them aside, to judgment bring

280 All the sad forms exceeding sorrowful.

Chiefly the phantom forms of Titans old,

Line 262. These four angels are mentioned in the Book of Enoch

(chap's, ix and x), and are frequently referred to in the la ter Jewish

angelology.

LiTie 281. Titans.
— Gom^. book i, 364, and iii, 130-185,

(204-232.)

And giants, whom tlie deluge swept away;

And such as perished in the billowy seas,

And all that furnished banquet for the beasts,

285 And creeping things, and winged fowls — all these

Uriel will summon to the judgment-seat;

And also those whom flesh-devouring tire

Destroyed in flame, even these shall rise and stand

Assembled at the judgment-seat of God.

290 And when the dead are raised, and fates resolved,

And the high fulminating Lord of hosts

Is seated on his heavenly throne, and sets

The mighty pillar, then amid the clouds

In the glory of Christ, with blameless angels thronged,

295 The Incorruptible himself will come

Unto him who is incorruptible.

And on the right hand of the great tribunal

Sit, judging lives of just and unjust men.

Moses will come, great friend of the Most High,

300 And Abraham, himself also great, will come,

Isaac and Jacob, Joseph, Daniel,

Elijah, Ilabakkuk, and Jonah, all.

And those whom persecuting Hebrews slew.

But all those Hebrews after Jeremiah,

305 At the tribunal judged, he will destroy;

That they may worthy recompense receive.

And pay for what in murtal life they did.

And then all through the burning stream shall pass

Of fire unquenchable; but all the righteous

310 Shall be saved. But the ungodly to all ages

Shall be iindone, who erst wrought wickedness,

And knowingly committed murders vile;

Line 293. Pillar. — Comp. vers. 344, 355, and book vii, 35.

Line 294. Comp. Matt, xvi, 27.

Lines 308-310. Tlie foUowiug passage from Lactantius, vii, 21 [L., 6, 802J,

(233-257.)

Liars and thieves and miners of home,

Crafty and terrible; and parasites,

315 And marriage-breakers, pouring slanders forth;

The fearful, insolent idolators;

Those who, forsaking the immortal God,

Become blasphemers; robbers of the just.

Destroyers both of faith and holy men;

320 Presbyters, priests, and ministers revered.

Who practiced with a double face their guile.

And shamelessly perverted others' rights;

Impostors, credulous, but more destructive

Than wolves and leopards, vilest of the vile;

325 Also the arrogant, and usurers.

Who pile up compound interest at home.

And wrong the widow and tlie fatherless;

And such as give to widows and to orphans

The product of unrighteous deeds, and such

330 As, giving out of hardships, cause reproach;

All who forsake their parents in old age.

Not reverencing or requiting them,

But disobedient, contradicting sires

With harsh words ; those who take assurances

335 And then deny; and servants who have turned

Against their masters; also the impure.

Who by lasciviousness defile the flesh

And loose the maiden's girdle secretly;

And such as having burdens in the womb

ia worthy of comparison here: "When He shall have jud ged the righteous

he will also try them with fire. Then they whose sins shal l exceed either

in weight or number shall bo scorched by the fire and b urnt ; but they

whom full justice and maturity of virtue has imbued will not perceive that

fire, for they have something of God in themselves whic h repels the violence

of the flame."

Line 331. Comp. a similar passage in Hesiod, Works an d Days, 183, /.

(258-282.)

BOOK II. 65

340 Produce abortion, and their offspring cast

Unlawfully away; and sorcerers

And sorceresses — all these will the wrath

Of the immortal God cause to approach

The pillar, where around a circle flows

345 The river inexhaustible of fire.

Then will the angels of the immortal God,

"Who ever liveth, direly punish them

"With flaming scourges and with fiery flames,

Bound from above with ever-during bonds. .

Then in Gehenna, in the midnight gloom,

Will they be to Tartarean monsters cast,

Many and fierce, where darkness is supreme.

But when all punishments have been entailed

On all whose hearts were evil, then straightway

From the great river will a fiery wheel

Circle them round, pressed down with wicked

works ;

And then in many a way most piteously

"Will fathers, mothers, nursing children Avail;

Nor will there be satiety of tears,

360 Nor will the piteous cry of those who mourn

Be heard elsewhither, but worn down afar

Amid the darkening shades of Tartarus

They cry aloud, and pay the penalty

Threefold for all the wicked works they did,

365 Burning in fire; and they shall gnash their teeth,

All consumed by devouring thirst and force.

And wish to die, but death shall flee from them,

For nevermore will death nor night give rest.

Much will they vainly pray to God most high,

(375 And hunger, shall in anguish gnash their teeth
And call death beautiful, and death shall flee 1
Away from them. For neither death nor night
Shall ever give them rest. And many things in vain
Will they ask of the God that rules on high)

370 But he will turn his face away from them.

Line 358. Comp. Yirg., Geor., iv, 475,/, aud ^n., vi, 306,/
.

(283-311.)

[For seven ages a day of penitence

Gave he to men by a pure virgin's hand.]

But others, with whom right and good works weighed,

Most upright in tlieir piety and tlioughts,

375 The angels, bearing tlirough the burning stream,

Shall lead to light and life exempt from care.

There is the immortal way of the great God,

And fountains three, of honey, wine, and milk.

The land, alike for all, divided not

380 By wall or fence, shall bear abundant fruit

Indigenous ; the means and modes of life

Common will be, and riches without lot.

For there no longer will be poor nor rich,

Tyrant nor slave, nor great, nor small, nor kings,

385 Nor chieftains, but all share a common life.

No more will any say the night has come.

Or morrow comes, or yesterday has been.

They have no trouble about many days.

Spring, summer, autumn, winter will not be

390 [Marriage nor death, nor will they buy and sell,

Nor will there be sunset or sunrise moi'e].

For he will make it one long, lasting day.

Then to the pious will the almighty God

Grant yet another thing, when they shall jDray

395 For men to be saved from devouring fire

And lasting torments ; and this he will do.

For having plucked the steadfast from the flame

That rests not, and removing them elsewhere.

Lines 371, 3'72. Corap. book viii, 445-447.

Line 375. This, together with lines 398-400, has been th ought to teach

the doctrine of purgatory. See note below.

Line 378. Comp. Virg., Eclogue iv.

Lines 383, 384. Comp. viii, 139, 140.

Lines 386-392. Comp. book viii, 537-542.

(312-336.)

lie for his people's sake will send them on

400 Unto another and eternal life,

In fields Elysian, where are the great waves

Of the deep-bosoraed Acheronian lake.

Ah, wretched I ! what shall I in that day ?

For, ill-disposed and anxious for all things,

405 I sinned and had no care for marriage-bonds,

Nor reason. But within my sumptuous halls

I shut the needy out, and knowinirlv

Aforetime did unlawful things perform.

Tliou, Saviour, rescue me, the shameless one,

410 From mv tormenters, me who did the shame.

I]>ray thee, let me rest a while from song,

Holy Giver of manna. King of the great realm.

Lines 393-402. Then to the pious. — This passage, whi ch savors of a final

restoration from future punishment, has been thought t o be contrary to or-

thodox leaching ; and we find appended to some manu scripts tlie following

lines, headed, "Contradiction of the 'To the pious will th e Almighty,'" and

professedly a disproof of the doctrine of Origeu on this subject:

" False manifestly, for the penal Are

Shall never cease from thijse who are condemned ;

For even should I pray to have it thus,

I'm marked by greatest scars of trespasses,

Which call for still a preatcr cleuieucy.

But l)e ashamed of Orijjen's vain talk,

Who says that punishments will have an end."

Line 401. JTeWs Elysian. — In Homer {Od., iv, 5C3) the se are represented

as situated on the western border of the earth by the oc ean stream, and

thither heroes beloved by the gods passed without dyin g. Hesiod (Works

and Days, 169) calls them "the isles of the blessed, besi de deep-eddying

ocean." But later, and with the Roman poets, Elysium w as in the lower

world, the blessed part of Hades, and is here conceived

as bordering on the

Acheronian lake.

Line 405. Comp. the conclusion of book viL

(336-348.)

BOOK III.

CONTENTS OF BOOK MI.

Introduction, 1-10.

Unity and power of God extolled, 11-34.

Oracle against idolatry and sin, 35-54.

Coming and judgment of the great King,

55-74.

Coming of Beliar, 75-88.

Reign of tlie woman and end of the

world, 89-108.

All things subject to Christ, 109-113.

The tower of Babel,

114-126.

Kronos, Titan, and Japetus, 127-151.

Kronos, Rhea, and the

Titans, 152-183.

End of the Titans and rise of many kingdoms, 184-189.

The Sybil's message, 190-195.

Rule of the house of Solomon, 196-200.

Rule of the Hellenes, 201-209.

The "Western Kingdom, 210-225. The Sib-

yl'a burden, 226-231.

"Woes on the Titans and on many nations, 232-248.

The righteous race, 249-269. The exodus and giving of t he law, 270-307.

Desolation and exile, 308-336. Restoration from exile, 3 37-345. The Sibyl

ceases and begins again, 346-354. Woe on Babylon, 35 5-368. "Woe on

Egypt, 369-374. "Woe on Gog and Magog, 375-379. W oe on Libya, 380-

391. Great signs and woes on many cities, 392-409. Re tributive judgment

on Rome, 410-427. Doom of Samos, Delos, Rome, and Smyrna, 428-431.

Peace of Asia and Europe, 432-446. The Macedonian w oe, 447-455. The

unnamed rulers, 456-470. The sign for Phrygia, 471-486 . The fate of

Ilion, 487-493. Songs of the bUud old man, 494-510. W oes of Lycia,

Chalcedon, Cyzicus, Byzantium, and Rhodes, 511-530. Woes of Lydia, Sa-

mos, Cyprus, and Trallis, 531-548. Italy's tribal wars, 54 9-556. Woes of

Laodicea, Campania, Corsica, and Sardinia, 557-572.

Woes of Mysia, Car-

thage, Galatia, Tenedos, Sicyou, and Corinth, 573-579. The Sibyl ceases

and begins again, 580-583. Woes of Phenicia, Crete, Th race, Gog, Magog,

Mauriaus, Ethiopians, and provinces of Asia Minor, 584-620. Oracles

against Greece, 621-684. Tlie holy race, 685-724. Egypt subdued, 725-

733. Time of blessedness, 734-742. E.xhortation to wor ship God, 743-753.

Time of judgment, 754-775. The God-sent king, 776-784. Removal of

envy and strife, 785-795 Fearful time of judgment, 796-828. The Sybil's

testimony, 829-833. A Jewish millennium, 834-869. Exhortation to the

Greeks, 870-884.

Day of prosperity and peace, 885-905. Exhortation to

serve God, 906-911. The Messianic day, 912-944.

Signs of the end,
945-959. The Sibyl's account of herself, 960-986.

BOOK III.

Thou blessed One, loud Thunderer of the Leavens,

"Who boldest in their place the cherubim,

I pray thee give rae now a little rest,

Since I have uttered what is all so true.

5 For weary has my heart within me grown.

^^^ly should my heart be quivering now again,

And my soul, lashed as with a whip, be forced

To utter forth its oracle to all ?

Yet once more I Avill speak aloud all things

10 Which God impels me to proclaim to men.

O men, in godlike forni and image ma<le,

"Why do ye vainly wander, and not walk

The straight path, keeping ever in your mind

The immortal Maker? One God rules alone,

15 Unutterable, dwelling in the sky,

Self-constituted, and invisible.

This book contains a great variety of matter, and doubtl ess embodies the

most ancient Sibylline verses no-.v extant. See Introduc tion. Some of tlie

manuscripts preface this book with the lino,

" Again, la her third tome, these things she says."

In some editions tho first seventy-

four (Greek text, sixty-two) lines are ap-

pended to the preceding book.

Line 2. Cherubim. — Allusion to such passages as 1 Sa m. iv, 4 ; 2 Sam.

vi, 2 ; Psa. xviii, 10 ; lxxx, 1 ; xcix, 1, where the Most Hi gli is conceived as

dwelling or riding upon the cherubim.

Line 3. I pray. — Hero, as at tho beginning of tlie first an

d second books,

we note the Sibyl's claim to be controlled by God. In m
any things slio

assumes to be an unwilling prophetess.

Line 11. men. — Here and in the following lines we have
much iliat re-

minds us of the language of tlio Proom.

Line 16. Comp. Rev. i, 4, 8.

(I-IJ.)

Though he himself alone beholds all things.

No sculptor's hand formed him, nor by man's art

Appears his image in gold or ivory ;

20 But he proclaims his own eternity

As one who is, and was, and yet shall be.

For who is he, frail mortal, that with eyes

Can look on God ? Or who could bear to hear

The name alone of the great God of heaven

25 Who rules the world ? He by a word all things

Created, heaven, and sea, and tireless sun.

And the full moon, and stars that shed forth light,

The mighty mother Tethys, fountains, streams,

Imperishable fire, and days and nights.

30 This is the God who made four-lettered Adam,

The first one formed, whose name fills east and west

And south and north. The same is he who fixed

The type and form of man, and made the beasts,

And creeping things, and such as spread the wing.

35 Ye do not reverence or worship God,

But vainly go astray and bow the knee

To serpents, and to cats make sacrifice,

And other idols, statues made of stone.

And sit before the doors of godless shrines.

Line 28. Mother Tethys. — Wifo of Oceanus, mother of t
he rivers and the

nymphs, three thousand in number. See Hesiod, Theog.
, 335, ff. Comp.

Homer, Iliad, xiv, 201, 302.

Line 30. Four-
httered Adam. — The ingenuity which sees in the four le
t-

ters of this name the Greek initials of the words for east,
 west, nortli, and

south surpasses even that noted in book i, 98, where H ades is traced in the

word Adam. But Augustine adopts this, and says : " Ac cording to the

Greek tongue, Adam himself signifies the whole world. For there are four

letters, A, D, A, M, and in Greek speech these are the ini tial letters of the

four quarters of the earth." Enarratio in Psalmum, xcv, 1 5 [L., 37,

123G]. See also Tractatus in Joannis, ix, 14, and x, 12 [L., 35, 1465,

1473].

(12-32.)

40 Ye guard against tlie God who keeps all things,

And in the wickedness of stones delight,

Forgetful of the immortal Saviour's judgment,

Who made the heaven and earth. AVoe to a race

That has deliglit in blood, deceitful, vile,

45 Ungodly, double-tongued, malicious men.

Unchaste, idolatrous, designing fraud,

An evil madness raving in their breasts.

They plunder, and maintain a shameless soul ;

For no rich man Avill with another share.

50 But a dire evil shall to all men come.

Faith they will nowhere hold, and many wives

And widows will in secret others love

Because of gain, and they will not observe

Life's sacred bond if only they get men.

55 But when Rome also over Fgypt rules,

Having one end in view, then shall appear

The mighty kingdom of the immortal king

Set over men. A holy king shall come

"Wielding the scepter over every land

60 Unto all ages of advancing time.

And then will the stern wrath of Latian men

Rome thrice expose to pitiable fate.

And all mankind shall perish in their homes,

When from the heavens a fiery cataract flows.

65 Ah me, unhappy ! When shall that day come,

And judgment of the immortal God's great king ?

Now surely, O ye cities, ye are built

And all adorned Avith temples and race-grounds,

Markets, and images of precious stone,

To All that ye may come to a bitter day.

For it will come whenever there shall pass

Line 5C. One end in view. — Tlie subjugation of all to he r power.

Line 58. Holy king. — Comp. book viii, 211.

(33-60.)

The smell of sulphur among all mankind.

But these things severally I will tell

In as many cities as men carry vice.

"75 From the great Csesars Beliar shall come

Hereafter, and shall stand on mountain height,

And stay the sea, and the great fiery sun,

And shining moon, and make the dead stand up.

And perform many miracles with men.

80 But nothing to perfection will he bring,

But many mortals he will lead astray.

Elect and faithful Hebrews; also men

Without law, such as never heard God's word.

But when the threatenings of the mighty God

85 Shall draw near, and upon the earth shall come

The flaming power as in a billowy wave.

It shall burn Beliar too, and faitliless men,

All, even as many as put tlieir trust in him.

And then the world shall by a woman's hands

90 Be governed and persuaded in all things.

And when o'er all the world a widow reigns,

Line 75. Beliar. — Comp. book ii, 210, note. The miracle -working anti-

christ is first depicted in Dan. vii, 25; viii, 23-25; xi, 36, fr om which Paul

drew the imagery of liia description in 2 Thess. ii, 8-10. This Behar is to

come from the Ccesars (not from the Samaritans — tha t is, Sebastenes, as

Ewald, p. 89, after an old Jewish superstition imagined), and hence tlie wide-

spread notion that Nero was the person, and that he ha d fied beyond tlie

Euphrates and would again return. Comp. book iv, 150-15*7, 175-177;

V, 38-47; viii, 88, 193-201. Some have supposed that R ev. xvii, 10, 11, re-

fers to this legend of Nero, but the notion is more likely t o have sprung

from a misapprehension of that passage.

Lines 77, 78. Sun . . . moon. — Comp. Hesiod, Theog.,' 18 and 371.

Line 91. Widow. — This widow woman to rule all the wo rld in the last

time seems to be derived from the apocalyptic image in Rev. xvii, 3 ; comp.

xviii, 7, and refer to Rome itself as the mistress of nation s. Comp. also

book viii, 249-251. Bwald's idea, that Julia Domna, wid ow of Septimiua

Severus, is intended, seems to have nothing to support it.

(61-77.)

Aiiil flings the gold and silver in the sea,

And brass and iron of perishable man

riings in the flood, then all earth's elements

95 Shall -widow-like be waste and desolate.

And God who dwells on high will roll the heaven

Together, even as a scroll is rolled.

And on the noble land and on the sea

The entire multiform arch of heaven shall fall.

100 A cataract of glowing fire shall flow

Unceasing, and burn land and sea and sky ;

Creation itself will he melt into one,

And take out that which tends to purity.

The luminous laughing spheres shall be no more,

105 Kor night, nor dawn, nor many days of care,

Nor spring-time, summer, winter, autumn more.

And then shall come God's judgment, in the midst

Of a great age when all these things shall be.

* * * *

O navigable waters, and all lands

110 "Wherever the sun rises and goes down.

All things shall be subjected unto him

AVho comes a second time into the world;

For from the first he recognized his power.

* * * *

But when the threatenings of the mighty God

11") Had been fulfilled, which once be threatened those

Who made a tower in the Assyrian land

(And they were all one language, and resolved

To mount aloft into the starry heaven),

Liacs 109-113. These lines appear to be only a fragmen t of a longer pas-

sage, DOW lost, which spoke of the second coming of t he Christ

Lines 114-126. This passage is cited in Theopliilus, ad A utoL, ii, 31 [G., 6,

1101]; Josephus, Ant., i, iv, 3. Comp. Eusebiws, Frcep. Evang., ix, 14 [G., 21,

702, 703]. See Gen. xi, 1-9. It is one of the oldest portio ns of the Sibyl-

lines, and was probably once combined with the Proem , given on pp. 24-29.

(78-100.)

Straightway the Immortal added to the winds

120 A mighty force, and tempests from above

Hurled down the huge tower, and among mankind

Raised up confusion, wherefore mortals gave

Unto that city the name of Babylon,

But when the tower fell, and the tongues of men

125 Became discordant, all the earth was filled

With mortals, and divided among kings.

And then appeared the generation tenth

Of mortal men, from the time when the flood

Came on the earlier race. And Kronos reigned,

130 And Titan and Japetus, whom men esteemed

Fairest of Gaia and Uranus born.

And gave them also names of earth and heaven.

Because they were most excellent of men.

Into three parts divided they the earth,

135 According to the inlieritance of each.

And each ruled his own portion, without strife;

For they were bound by the paternal oath.

And equal were their portions. But old age

Came on the father, and his time was full,

140 And he died; but the sons, infringing oaths.

Line 119. Winds. — "The idea that God threw down the tower by means

of the winds was probably first written down by our poe t, but it is really

nothing but a subtile interpretation of Gen. xi, 7." — Eiv

ald, p. 33.

Line 127. Generation tenth. — Cited by Athenagoras, Le gatio pro Christianis,

XXX [G., 6, 960], and Tertul., ad Nationes, ii, 12 [L., 1, 6 03]. In citing this

passage Tertullian thus speaks of the Sibyl: "The Sibyl was earlier than

all literature, that Sibyl, I mean, who was the true proph etess of truth. In

senarian verse she thus expounds the descent and expl oits of Saturn."

Line 129. Kronos. — Greek name for the more familiar L atin title Saturn.

The story of the Titans in the following lines (129-183) is familiar to

students of Greek mytliology, but the old myth exists wi th numerous

minor variations, and, according to llesiod (TJieog., 453 -500), tlie birth

and preservation of Dia (or Jove) were somewhat differe nt from this

story.

(101-118.)

Contended with each other in fierce strife,

Who should hold regal honor, and hear rule

Over all mortals. Then did Kronos tight

And Titan with the rest. But Rhea, and Gaia,

145 And garland-loving Venus, Demeter,

And Vesta, and Dione golden-haired

Brought them to friendshij), and a council called

Of all the kings and brothers, and near kin,

And also others of ancestral blood,

150 And they decided Kronos should be king,

For he was oldest and of noblest form.

But Titan placed on Kronos mighty oaths

To rear no male posterity, that he

Himself might reign when age and fate should fall

155 On Kronos. So whenever Rhea bore,

Beside her sat the Titans, and destroyed

All the male issue; but the female lived,

• And were left to the mother's nursing care.

But when at the third birth the honored Rhea

160 Brought forth illustrious Juno, and they saw

With wondering eyes a race of females born,

Tlie savage Titans took themselves away.

Then when a male child Rhea brought to birth

She sent him quickly into Phrygia,

165 There to be reared in secret, having bound

Three Cretans by an oath to do her will.

They called him Dia, for he was sent away.

Poseidon also secretly she sent;

And Pluto, third, by women's helping hand

1 70 Did Rhea, coming to Dodona, bear.

Line 170. Dodona. — The place of a most celebrated cit y and oracle, com-

monly supposed 10 be in Epirus, but according lo tliis p assage apparently

in Thessaly. Its exact site is unknown.

(119-144.)

Whence flows Enrotas' moistened path away,

And, with Peneius mixed, pours in the sea

Its water, and men call it Stygian.

But when the Titans heard of hidden sons

175 Begotten by King Kronos and his wife,

Straightway assembled Titan sixty youths.

Bound Kronos and his wife Rhea in chains.

Hid them in earth, and kept them under guard.

And then the sons of mighty Kronos heard,

180 And they stirred up a great tumultuous war.

And this was the beofinnins: of dire war

Among all mortals, for it was indeed

With men the j^rimal origin of war.

Then God sent evil on the Titan race,

185 And all from Titan and from Kronos sprung

Died. But as time rolled on these kingdoms rose;

Egyptian, Persian, Median, Ethiopian,

Assyrian-Babylon, and Macedon,

Egyptian yet again, then that of Rome.

190 And then a message of the mighty God

Pressed on my heart, and bade me prophecy

On all the earth, and in the minds of kings

Those things deposit which are yet to be.

Line 171. Eurotas. — Not the •well-
known river of Lacouia in the Pelo-

ponnesus, but another name for the Titaresius, which fl

ows into the Peneius in

the vale of Tempe. Strabo (book ix, v, 19) says that the poets called the

river Eurotas, which is not far from the foot of Olympus, Titaresius; that

it rises in a part of Mount Olympus and enters the Penei us in the plain near

Tempe. In this region he locates a Dodona, but does no t specify its exact

location. Comp. Homer, Iliad,u, 750-755, who says, ho wever, with Strabo,

that this river does not mingle with Peneius, but pours o ver the surface

like oil, for it is a broken-
ofif portion of the terrible Styx. This latter was

one of the streams of the lower world.

Lme 187. Persian. — Here probably meant for the Assyr
ian, while the

Median included in the writer's thought the later Persian
. So Ewald, p. 11.

(145-164.)

BOOK III. 79

Ami first the only God delivered me

195 AVhat kingdoms of mankind shall be raised up.

And first the house of Solomon shall rule

The horsemen of Phenicia and of Asia,

And those of other islands, and the race

Of the Pamphylians, Persians, Phrygians,

200 Carians, Mysians, and Lydians famed for gold.

And then the overweening Hellenes,

Impure, another Macedonian race,

Muih mixed, shall rule, and they shall bring on iiien

A fearful cloud of war, but the God of heaven

205 AVill utterly destroy them from below.

And then another kingdom Avill arise,

White, many-headed from the western sea,

Which will rule many a land, and many shake.

And afterward bring terror to all kings.

210 ^Fuch gold and silver will she take by force

From many cities, yet in the vast earth

There will be gold and silver and elegance.

And they will sore afflict mankind, and then

To those same men will come a ruinous fall,

215 When they attempt unrighteous insolence.

On them will be the bond of wickedness,

jNIale will consort with male, and they will sot

Line 196. House of Solomon. — The kingdom of Solom on is here made to

rule over nations which Old Testament iiistory never me ntions as sui)j<-'C't

to Israel. Comp. 1 Kings iv, 21. But the poet wishes to magnify tiiat

realm.

Line 201. Hellenes. — The Gr:eco-5IacedoQian kingdo m is here evidently

intended.

Line 206. AnoOier kingdom. — The Roman.

Line 207. White. — Probably an allusion to the white to ga of the Roman

magistrates. Mamj-

lieadtd. — Having a great number and variety of rulers.

Competitors for office were called caiulidaii, bcaiuse of t he white robe in

which they presented themselves.

(163-185.)

Children in dens of shame. And in those days

A great affliction among men will come,

220 And vex and wound and fill all things with evil

Through shameful covetousness, and gain ill-gotten

In many lands, but most in Macedon.

And hatred shall spring up, and all deceit.

Until the seventh kingdom, which a king

225 Of Egypt, but of Grecian birth, shall rule.

And then the nation of the mighty God

Shall be again strong, and be guides of life

To all mankind. But wherefore now should God

Lay it upon my spirit to declare

230 What evil first, what next, what last shall be

Upon all men, and how they shall begin ?

First on the Titans God will evil send.

For mighty Kronos's sons will vengeance take.

Because they bound the king and mother dear.

235 Again will tyrants rule the Hellenes,

And they will be proud, haughty, A'icious kings,

Adulterous, and altogether bad;

And no more will there be a rest from war.

The dreadful Phrygians shall perish all,

240 And Troy will meet misfortune in that day.

Evil will also to the Persians come.

Line 224. Seventh kingdom. — Or seventh king (comp. l ine 726) of the

Greek-Ej?
yptian dynasty. This would point to Ptolemy Philometer if we

reckon Alexandre the Great as the first king, but Ptolem y Physcon if the

line of the Ptolemies alone are reckoned. Ewald adopts this latter view,

Alexander the former. All the Ptolemies were of Greek (or Macedonian)

origin.

Line 227. Again strong. — The writer seems in the spirit and hope of Old

Testament prophets to conceive a triumph for the chos en people as follow-

ing hard upon the evils of liis own time.

Line 232. Here the prophetess repeats herself, as if goin g back to the

subject of line 184.

(186-207.)

And to the Ass^-rians, and all Egypt too,

And Libya and the Ethiopians,

Carians, Pamphylians, and on mortals all

245 Shall evil be imposed. Why then of each

Do I speak ? "When the first comes to an end

StraiirhtAvay the second falls ui)on mankind;

And yet I Avill the very first sound forth.

There will an evil come to pious men

250 Who dwell by the great temple of Solomon,

And are the progeny of righteous men.

Of these I also will declare the tribe

And line of fathers, and the home of all —

Do all with skill, O mortal full of guile,

255 There is a city on the [Asian] soil,

Vr of the Chaldees, whence has come a race

Most upright, ever of good counsel fond

And noble deeds. For they seek not with care

The circling pathway of the sun and moon,

2G0 Xor monstrous deeds on earth, nor the blue depth

Of sea or ocean, nor the signs of sneezing.

Nor birds of augurers, nor soothsayers.

Nor wizards, nor enchanters, nor the frauds

And silly speeches of ventriloquists,

265 Nor studies of Chaldean astrologers.

Nor oracles they gather from the stars.

For all these things are errors, which vain men

Line 249. Evil. — What particular evil or calamity of the Jewish people ia

liere intended is altogether uncertain.

Line 254. Mortal full of guile. — Comp, book i, 7.

Line 255. The passage is corrupt and the reading adopt ed in our ver-

sion is to some extent conjectural, but has some suppo rt in manuscripts,

and suits the context. The critical student should consul t Alexandre's

note in his edition of 1841, p. 111. On " Ur of the Chald ees" see Gen.

li, 31. Others, however, following another conjectural re ading, understand

the city to be Jerusalem. So Ewald, p. 21.

(208-228.)

4*

Search day by day, and exercise their souls

In labors void of profit, and then teach

270 Their error unto other thoughtless men.

Hence many evils have befallen men.

And turned them from good ways and righteous

deeds.

But they do seek with care for righteousness

And virtue, and have not the avarice

275 Which breeds unnumbered ills to mortal men,

Continuous war, and famine without end.

Just measure they observe in field and town;

They steal not from each other in the night,

Nor drive off herds of oxen, sheep, and goats;

280 Nor do they neighbors' landmarks take away;

Nor does the man of great wealth grieve the poor.

Nor oppress widows, but he rather aids,

Ever imparting wheat and wine and oil,

And always happy with those that have nought;

285 And to the destitute at harvest-time

He sends a share. Thus they fulfill the word

Of the great God — a hymn enshrined in law.

For he who dwells in heaven completed earth

To be a common property for all.

290 But when the people of twelve tribes depart

From Egypt and with joy pursue their way.

With leaders sent of God, they will proceed

In a pillar of fire by night, and one of cloud

At morning of each day as they go on;

295 And for them God a leader will appoint,

A great man, Moses, whom a princess found

Beside a marsh, and carried off and reared

And called her son. But when anon he came

As leader of the people whom God brought

Lines 283, 289. Repeated in lines 303, 309.

(229-255.)

BOOK in. 88

300 Away from Egypt to the Sinai mount,

Then God Jolivcrod them the hxw from heaven,

And wrote upon two tables all things just.

Which he enjoined to do; and if, perchance.

One give no heed, he must unto the law

305 Make satisfaction, either at men's hands.

Or, if man's notice he escape, he shall

By ample satisfaction be destroyed.

For he who rules in heaven completed earth

To be a common property for all,

310 And iu all bosoms placed he noblest thought.

To them alone the bounteous field yields fruit,

A hundred-fold from one, and thus completes

God's measure. But to them shall also come

Misfortune, nor will they escape all plague.

315 And even thou, forsaking thy fair shrine,

Shalt flee away Avhen it becomes thy lot

To leave the holy ground, and thou shalt be

Carried to the Assyrians, and shalt see

Wives and vouncf children serving hostile men.

320 All means of life and M'ealth shall be destroyed.

And every land and sea be filled with thee,

And at thy customs all will take offense.

Thy land shall be all waste, and the fenced altar

And sacred temple and extended walls,

i-^-*^ All to the ground shall fall, because in heart

Thou hast not kept the holy law of God;

But thou hast erred and served vain images,

And hast not feared the immortal Sire of gods

And of all men, nor willed to honor him,

o'lO

Line 318. Assyrians. — Assyria and Babylon seem to ha ve been often

confounded togetlier by the Sibylline authors. Comp. tli e expression

" Assyrian -
Babylon," line 188. Here the Babylonian captivity is re-

ferred to.

(256-279.)

330 But thou hast honored images of men.

Therefore seven decades shall thy fruitful land

And the wonders of the temple be a waste.

And yet for thee a goodly end remains,

And highest glory from the immortal God.

335 But wait thou, and confide in God's pure laws.

When to the light he lifts thy wearied knee.

And then will God send out of heaven a king

To judge each man in blood and light of fire.

There is a royal tribe, whose progeny

340 Shall be unfailing, and in course of time

Will it rule, and God's temple build anew.

And all the kings of Persia will assist

With gold and brass and well-wrought iron, and God

Himself will give by night the holy dream,

And then the temple shall be as of old,

* * * *

Now when my soul had ceased from hallowed song,

And I prayed the great Sire to be released,

Again a message of Almighty God

Line 331. Seven decades. — See Jcr. xxv, 9-12.

Lines 33'7, 338. Tlie king here referred to is best explain ed of Cyrus,

and the description should be compared with Isa. xliv, 2 8; xlv, 1-4.

Ewald (p. 32) understands the king to be the Messiah. S ee further ou

lines 777-781.

Line 339. Royal tribe. — Judah, which returned from Ba bylonian exile,

and under Zerubbabel, a descendant of the house of D avid (Matt, i, 12;

Luke iii, 27), rebuilt the temple.

Line 342. Kings . . . assist. — Comp. Ezra i, 4; vi, 8 ; vii, 15, 16, 22.

Line 344. T?
ie holy dream. — Perhaps alluding to the visions and pr ophe-

cies of Zechariah and Haggai (comp. Ezra v, i).

Line 346. When my soul had ceased. — Comp. similar e

xordium in lines

1-10, 190-195, and 581-584. The passage beginning he re and ending wilh

line 580 forms a section by itself, and is regarded by Ale xandre as an inter-

polation belonging to the times of the Antonines. Others , however, find in

it evidences of a pre-Christian date.

(279-297.)

Rose in my heart, and he commanded mc

350 To propliesy o'er all the earth, and place

In roval minds the thinsfs Mhieh are to be.

And to my mind God gave me first to tell

What bitter woes for Babylon be planned,

Because they God's great temple had destroyed.

355 Alas! alas! for thee, O Babylon,

And also for the Assyrians, when the clash

Of arms shall pass through all the sinful earth,

And shout of war shall ruin every land,

Even as the stroke of God, leader of hymns.

' 360 For it will come as from the air above,

O Babylon, and from the holy ones

Of the high heaven it will descend on thee.

And wrath eternal shall destroy thy children.

And then wilt thou be as thou wast at first,

365 Even as things which are not, and with blood

Shalt thou be filled, as thou before didst shed

The blood of many good and righteous men,

"Whose blood yet cries out to the lofty heaven.

To thee, O Egypt, a great plague shall come,

370 Dreadful to homes, and such as thou didst hope

Might never fall on thee; for through thy midst

A sword shall pass, and separation, death.

And famine shall prevail until of kings

The seventh generation, and then cease.

375 Woe, woe to thee, O land of Gog and Magog,

Line 353. Babylon. — Comp. how Jeremiiih (xxv, 12) pa sses from the Jews'

calamities to the penal visitation of Babylon.

Line 369. Plague. — The constant wars of the times of t he Ptolemies.

Line 374. Seventh. See line 22t, and note.

Line 375. Gog and Magog. — Names derived from Ezek . xxxviii, 2. Comp.

Rev. XX, 8. Here apparently applied as sjmbohcal name
s to the Ethiopians

of the Upper Nile.

(298-319.)

In the midst of the rivers of Ethiopia!

What pouring out of blood shalt thou receive,

And be called house of judgment among men!

And thy land of much dew shall drink black blood.

380 Woe, woe, to thee, O Libya, and woe, woe,

O sea and land! Ye daughters of tlie West

Ilow shall ye come upon a bitter day!

And ye shall come pursued by cruel strife

Dreadful and harsh; dire judgment will set in,

385 And by force ye will all to ruin come,

Because ye marred the Immortal's mighty house,

And with iron teeth ye chewed it terribly.

So shalt thou see thy land full of the dead.

By wai", and every spirit of violence,

390 Famine, and pestilence, and barbarous foes,

Thy land all desert and the city waste.

And there shall shine at evening-time a star

Which they will call a comet, baleful sign

To mortals of dire famine, sword, and death,

And ruin of great leaders and chief men.

And among men great signs again shall be,

For the deep-flowing Tanais will forsake

Maeotis' marshy lake, and the deep stream

ime 380. Libya. — The northern coast of Africa immedia tely west of

Egypt.

Line 381. Sea and land. — Oomp. Rev. xii, 12. Daugliter s of the Wast. —

Roman cities, lying west of Egypt, and on or near the M editerranean Sea,

naturally so called by an Alexandrian writer.

Line 386. Mighty house. — Tliis seems most naturally to refer to the over-

throw of the temple in Jerusalem by the Romans.

Line 387. Iron teeth. — Comp. Dan. vii, 7, 19.

Line 393. Baleful sign. — Among most nations the appe arance of a comet

has been regarded by the superstitious as an omen of e vil.

Line 397. Tanais. — Ancient classic name of the Don, w hich empties into

the modern sea of Azof, the ancient Lake MiEotis.

(320-338.)

Sliall flow along a fruitful furrow's mark,

400 And the vast flood a neck of land shall clicok.

And there "will be wide chasms and yawning pits,

And many cities with their men shall fall.

In Asia — Iassus, Cebren, Pandonia,

Colophon, Ephesus, Nice, Antioch,

405 Tanagra, Sinope, Smyrna, ^Nlyrina.

In Europe — Cyagra, Clitos, Basilis,

Meropeia, Antigone, Magnesia,

Mykene, Pantheia, and most happy Gaza,

Ilierapolis and Astypalia.

410 Know, then, Egypt's dread race is near its end.

And then unto the Alexandrians

Better the year gone by. Though Rome received

LiJie 402. Cities. . .fall. — Obviously a prophecy of a re markable earthquake,

which either overthrew or affected the cities named in t he following lines.

K:irthquakes are not uncommon in these lands even at t his day. There appears

to bo corruption of teit and confusion in the order in whi ch the twenty-two

cities are named. The common text, followed in our tran slation, puts eleven

in Asia, and eleven in Europe. But Gaza and Ilierapolis were iu Asia. Sev-

eral of those here located in Europe are now unknown.

Lines 412-427. This prophecy of the subjugation of Ro me by Asia is re-

ferred to by Lactantius, Div. Inst.,\\
\, 15 [L., 6, 787-790], who declares that

" tlie Sibyls openly say that Rome shall perish, and that too by the judg-

ment of God, because she held his name in contempt, was an enemy of

righteousness, and slew a people that was a keeper of t ruth." Previously,

in the same chapter, he says : " The Roman name by w hich the world is

now ruled shall be taken from the earth, and the power

will revert to Asia,

and the East will again rule, and the West will be in subj ection." The

" virgin " addressed in line 419, being a " child of Latin Rome," cannot with-

out unnatural violence be understood of " the virgin dau ghter of the truo

God, the community of Israel, which, while inllicting divi ne punishment also

contributes to the true welfare" (Ewald, p. 19), but is rat her a poetical name

for Rome herself. Comp. the phrase "daughter of Zion," book viii, 404.

The " haughty mistress," in line 424, is understood by Al exandre of tlio

goddess Fortune, whom Horace (Ot/., i, 35) addresses as able "in a moment

either to lift a mortal body from the lowest place, or to t urn the noblest

triumphs into funeral scenes."

(339-361.)

Tribute of Asia, thrice as many goods

Shall Asia back again receive from Rome,

415 And savage insolence return to her.

Many from Asia served Italian homes,

But the Italians, twenty times as many.

Shall serve in Asia in great poverty.

O virgin, soft, rich child of Latin Rome,

420 How oft at thy much-courted wedding-feasts,

Drunken with wine, a servant, in the world

Thou shalt not become wedded, but how oft

AVill haughty mistress cut thy pretty haii".

And taking vengeance cast iipon the earth

425 The things of heaven, and from the earth again

Raise heavenward, for mortals are held fast

In miserable and unrighteous life.

And Samos shall be sand, and Delos dull,

And Rome a room, but all decrees fulfilled;

430 And Smyrna falls by no avenging word.

But by base plots and cowardice of leaders.

But calm peace into Asia's land shall go.

And Europe shall be hajDpy — healthful air,

Full of years, strong, no winter and no hail;

435 Bearing all things, and birds and beasts of earth.

O happiest man who at that time shall be!

Or woman, free from care, in rural bliss!

For all good order from the starry heaven

Shall come on men, and justice, and with her

Lines 4'i8, 429. These lines contain a notuble play on th e names Samos,

Delos, and Rome. Comp. also book iv, 112, and viii, 20 7. Comp. also Ter-

U\\\
\an, De Pallio, ii [L., 2, 1034] ; Lactantius, vii, 25 [6, 812]; Palladius,

Lausiaca, cxviii [G., 34, 1227].

Line 430. Smyrna falls. — See Herodotus's account (i, 1 50) of the artful

capture of Smyrna by Colophonian exiles.

Lines 432-446. This passage reads like a fragment of M
essianic proph-

ecy, and a Jewish reader could scarcely understand it o
therwise.

(362-374.)

440 The sober concord which with mortal men

Surpasses all things, and affection, faith.

And friendship for the stranger. Far from tliera

Are lawlessness, blame, envy, folly, wrath.

And want shall flee from men, and violence,

445 And murder, baneful strifes and bitter feuds,

And theft, and every evil, in those days.

But Macedonia shall to Asia bear

A heavy Avoe, and greatest suffering

Shall 6})ring up over Europe from a birth

450 Of spurious Kronids and a race of slaves;

And she shall subjugate fenced Babylon,

And in all lands the sun looks down upon

Call herself mistress, and then come to nought

In bitter ruin, having not a law

455 For those late born, and wandering far away.

And then shall come to Asia's happy land.

Unknown, a man with purple garment clad,

Ferocious, strange, unrighteous, fiery;

For him a thunderbolt raised into liecht.

460 And Asia all shall bear an evil yoke.

And many a murder will the damp soil drink.

And he will court all the invisibles

Of Hades, whose race he wills to destroy.

And from whom his own race shall be destroyed.

Lines 447—
155. This passage is most naturally explained as referrin g to

the Macedonian rule of Alexander and his successors, who endeavored to

nppear as haughty world-
ruling sons of Kronos (Saturn), but were, as a

matter of fact, of heathen origin, ignoble, and really a ba
stard race. Per-

seus, the last of them, was truly a bastard. So Ewald, p.
12.

Lines 456
— iG4. This passage seems best to describe Antiochus
Epi-

phanes, but Alexandre understands it of Hadrian. The "
thunderbolt,"

in line 4G0 (Greek Kcpawdg.) is thought by Ewald (p. 13

) to bo a man-

ifest allusion to Seleucua Ceraunus, one of the predece ssors of Antiochus

Epiphanes.

(375-396.)

465 But there will be one root, perversely cut

From ten horns, and set by another plant;

The "warlike father of the purple race

He will cut off, and be himself then taken

By sons of like mind in the chance of war;

470 And then the horn grown by his side shall rule.

And straightway unto fruitful Phrygia

Sliall be a sign, when Rhea's blood-stained race.

Growing and blooming in the god-like earth

Continually from roots that know no thirst,

475 Shall in one night be root and branch destroyed,

In a city of Neptune, shaker of the earth,

Antandrus, which thenceforward bears the name

Dorylseum, old Phrygia's much-wept town,

And therefore at that time Earth-shaker called.

480 It will scatter the secret places of the earth

And loosen walls. And then no signs of good

But a beginning of evil will appear.

There will come on the well-known woes of war.

Among all tribes, and furnish -(Eneads

Lines 465-4T1. Here too the exact reference is iiticertain

, but the imagery

of being cut from ten horns is manifestly from Daniel (vii , 7, 8, 20, 24), and

favors the opinion that the writer had in mind one of the Syrian kings.

We must not suppose, however, that these Sibylline aut hors were always

accurate in their knowledge, or exact in their descriptio ns.

Line 471. Phry(jia. — Comp. book i., 229, note.

Line 472. Rhea. — The wife of Saturn (Kronos) and mot her of Jupiter,

Juno, Vesta, Ceres, Pluto, and Neptune. Comp. line 155 ,^.

Line 477. Antandrus. — A city of Troas on the b;iy of Ad ramyttium.

This seems to bo identified in the next line with Doryteu m in Phrygia,

some two hundred miles east of Antandrus, which flxct i mplies that the

writer had no exact knowledge of localities in the Phrygi an land. Such

inaccurac}
^ however, is perfectly compatible with a knowledge th at this

whole region was injured by a fearful earthquake. Such calamities seem to

liave visited these regions many times.

Line 479. Earth-
shaker. — A title of Neptune. Comp. book i, 220.

Line 484. uEneails. — Generations of warlike heroes like ^neas, of whom

the Romans sprang.

(397-412.)

BOOK in. 91

485 Sprung from the native soil and kimlivd blood;

But he again is prey to men beloved.

O Ilion, I pity thee! For Erinnys

In Sparta shall spring forth most beautiful;

A noble shoot and famous, she bequeaths

490 Asia and Europe a far-spreading Avave.

But to thee chiefly wailings, toils, and groans

She will bear and award; but thou shalt hav3

Undying fame among those yet to be.

And then a certain old man will appear,

495 False writer and of doubtful native land,

And in his eyes the light will sink away.

But he will have large mind, and song immense

Of understanding, blended with two names.

Chios he will be called, and he will write

500 Of Ilion, not truthfully indeed.

Line 487. Ilion. — Lactantius, Div. Inst., i, 6 [L., 6, 142], cites Apollodonis

!
i3 affirming tliat the Erythraean Sibyl was his own countr y-woman, and that

she foretold the destruction of Ilium. Erinnys. — The Gr eek name for the

Furies, or deities of Vengeance, hero applied to Helen, wife of Menelans of

Sparta, who was the occasion of the Trojan "War, and c alled in Virgil

(uEn., ii, 573) "the common Erinnys of Troy and native la nd." Comp. also

Pausauias, Phoc., 12, and the parallel of this whole pas sage in book

ii, 157,/.

Line 494. Old man. — Homer, whose blindness is a well -known universal

tradition, as well as the uncertainty of his birthplace.

Line 498. Two names. — If this refers to the song it may be understood of

the Iliad and the Odyssey. Or does it refer to the two na mes so often

applied to Homer: Melesigenes and Mieonides ?

Line 409. Chios. A rocky island of the yEgean Sea, whic h some claimed

as Homer's birthplace. So Thucydides imderstood the r eference in the

Homeric hymn, which he cites in his history, iii, 104:

"The blind old man who dwells In cragpy Chios."

Line 500. Not truthfully. — This charge against Homer is referred to in

Lactantius, i, 6 [L., 6, 142], and the Sibyl's claim tliat her verses would Ijo

appropriated by the great poet of the Iliad is recognized by Diodoriis and

other ancient writers. The charge is worthy of no seriou s considcrat'on,

and Gregory Nazianzen retorts on the Sibyl that she too Las purloined

material from various sources.

(412-123.)

But plainly, for my verses he will seize;

For he will be first to unfold my books.

And he war's helmed heroes will adorn.

Hector of Priam, and Achilles, son

505 Of Peleus, and the rest of warlike fame.

And with them he will make the gods to stand.

And by all arts deceive defenseless men.

And to those dying about Ilion

Shall be a glory widely spread abroad;

610 And he will celebrate their venireful deeds.

Also to Lycia will a Locrian race

Bring vaixnj evils. And thee, Chalcedon,

When thou the passage of the narrow sea

Hast taken, an JEtolian youth will slay.

515 And, Cyzicus, from thee the sea shall tear

Vast Avoalth away. And thou, Byzantium,

Shalt be in love with Asia, and receive

Sad wailings and immeasurable blood.

And Lycia's lofty mountain, riven at top

With rocky chasms, shall pour a murmuring stream,

Till Patara's prophetic signs shall cease.

O Cyzicus, that dwellest by Propontis,

City of wine, around thee Rhyndacus

Line 511. Lycia. — A province on the southern coast of Asia Minor. Lo-

crian. — Three tribes of this name were known to antiqu ity ; one on tiie

eastern coast of Brittium, at the southern end of Italy, a

nd two in Greece.

Line 512. Chalcedon. — Opposite Byzantium.

Line 515. Cyzicus. — City and island in the Propontis n
ear the northern

coast of Mysia.

LinehXQ. Byzantium. — Ancient name of Constantinopl

e.

Line 521. Patara was a city of Lycia, and the seat of a c elebrated oracle

of Apollo.

Line 523. The river Rhyndacus flowed into the Propontis some distance

to the east of Cyzicus, but tlie poet conceives the river as joined witli the

roaring sea, and dashing about the city.

(424-443.)

Shall crash his crested wave. And thou, O Rhodes,

525 Daughter of day, shalt long be uneiislaved,

And much prosperity shall yet be thine,

And on the sea thy power shall be supreme.

But later thou shalt be to greedy men

A spoil, because of beauty and of wealth,

530 And on thy neck a dreadful yoke shall come.

A Lydian earthquake shall again destroy

The things of Persia, and most horribly

Shall Europe's tribes and Asia's suffer woes.

And Sidon's cruel king and shout of war

535 From others will show forth destruction dire

Beyond the sea to Samos. "With the blood

Of fallen lights earth murmurs to the sea.

And wives together with the stately maids

Their ignominious insults will bewail,

540 Some for the dead, some for the fallen sons.

O sign of Cyprus, phalanxes shalt thou

By earthquake overthrow, and many souls

Shall gloomy Hades all at once receive.

And Ti'.illis, hard by Ephesus, shall fall

545 By earthquake, and walls built by cruel men ;

Boiling hot water shall rain on the earth,

Which earth weighed down shall drink — a sulphurous

smell.

And Samos, in time, will royal houses build.

Line 524. Rhodes. — The famous island off the soutliern coast of Caria,

where now, as of old, it is said there is scarcely a day of the whole year in

wliich the sun is not visible. Xol mingling in tlie quarrels of Alexander's

Bucessors, Rhodes enjoyed a considerable period of pe ace and prosperity,

and carried on extensive commerce with Egypt. Its sub sequent enslave-

ment and downfall were mainly due to the fact that it wa s such a tempting

spoil for greedy conquerors.

Lines 531-548. Tliis passage is best understood of tlio wars and woes

which befell all the regions here named under the wars of Anligonus, who

(444-463.)

O Italy, to thee no foreign war

550 Shall come, but lamentable tribal blood,

Not easily subdued, and much renowned,

Wilt thou in reckless insolence destroy.

But thou thyself, beside liot ashes stretched,

As thou in thine own spirit didst foresee,

555 Shall slay thyself. Not of the good shalt thou

The motlier be, but of wild beasts the nurse.

Another man shall come from Italy,

A spoiler ; then, Laodicea, thou,

Beautiful city of the Carians,

560 By Lycus' wondrous water, creeping jirone,

Shalt weep in silence for thy boastful sire.

Byzantine Thracians shall rise up on Ilaiinus.

To the Campanians quaking fear shall come

Because of wasting famine ; Corsica

565 Weeps her old father, and Sardinia

became master of all Asia Minor and Syria, and whose son, Demetrius

Poliorcetes, conducted the famous siege of Rhodes.

Line 449. No foreign war. — But, as is immediately stat ed, terrible civil

wars.

Zizwe 557. Another man. — L. Scipio, according to som e; Nero, according

to others; but the reference is uncertain. "The entire pict ure," says

Ewald (p. 38), " is so vast and so general that we canno t think of it as re-

ferring to an event that had already taken place."

Line 558. Laodicea. — Situated on the Lycus as here de scribed, and on the

borders of Lydia, Caria, and Phrygia. It suffered much b y wars and

earthquakes.

Line 561. Boastful Sire. — Antiochus Theos, who name d it in honor of his

wife Laodice.

Line 562. Hcemus. — A mountain range bounding Thra cia on the north.

Line 563. Campanians. — Campania was the district of Italy south of

Latium, on the sea-
coast. Vesuvius was near its central part.

Line 564. Corsica. — "Well-
known island west of Italy, called in Greek

Cyrnus, from a hero of that name. See Herod., i, 167.

Line 565. Sardinia. — A still larger island of the Mediterr
anean, west of

Italy and south of Corsica.

(464-477.)

Sliall by great storms of winter, and the strokes

Of a holy God, sink in the ocean depths —

Do"\vn in the waves with children of the sea.

Alas! alas ! how many vircjin maids

570 Will Hades marry, and the deep take charge

Of the nnburied youths I Alas ! alas !

Infants and vast Avealth floalinor on the sea !

O happy land of Mysians, suddenly

Shall cease thy royal race. Not long, indeed,

575 Will Carthage stand. But bitter grief shall be

To the Galatians. And to Tenedos

The last but greatest m.iserv shall come.

And Sicyon with stronj; yells, and Corinth, thee

Boasting o'er all, an ecjual flute shall sound.

580 Now when my soul had ceased from hallowed song
,

Again a message of Almighty God

Rose in my heart, and he commanded me

To utter prophecies upon the earth.

Woe, woe, Phenician race of men and women,

Liiie 574. Sliall cease. — Here we follow the conjectural emendation of

Alexandre. Mj'sia and the kingdom of Pergamura were by the will of

Attalus IIL transferred to the Romans, B. C. 132. The m ention of Carthage

and Corinth in this passage, both of wliich cities were d estroyed by tho

Romans B. C. 146, is thought by Ewald (pp. 16, 17) an e vidence of the early

date of this part of our poera. The whole passage (575-580), however,

may have been based by the Sibylline writer on some c
ompend of history

without much regard for tho order of time. Hence the m
ention of the

other places in tlieso lines. 7tr7i(?
rfo5 was the name of the famous island just

off the coast of Troy, tliough Alexandre imagines it is he
re meant for

Rhodes. Siryon was an ancient city some twenty miles
north-west of

Corinth, the ruins of which are e
\idence of its having suffered many times

by earthquakes.

Lines 580-583 Here a new section begins, and has an e xordium similar

to those of lines 1-10, 190-195, and 347-355.

Line 584. Phenician race. — Famed for their extensive c ommerce. Ewald

(p. 38) sees in this oracle an evidence of the bitter feelin g of the author to-

wards Phcnicia chiefly on account of commercial rivalry .

(477-492.)

585 Also to all the cities by the sea ;

No one of you shall corae to the sun's light

In common light, no longer shall there be

Number and tribe, because of unjust speech

And lawless life and base which all indulged,

590 Opening a foul mouth, uttering fearful words,

False and unrighteous; and they set themselves

In opposition to the miglity God,

And opened falsely a polluted mouth.

Therefore shall they by dreadful strokes be slain

595 In all the earth, and bitter destiny

Will God send on them, burning from the ground

Their cities and foundations manifold.

Woe, woe to thee, O Crete, burdened with pain,

On thee shall come a stroke, and terribly

600 Shalt thou be made a ruin evermore.

And every land shall see thee black with smoke,

And fire shall never leave thee, but shall burn.

Woe, woe to thee, O Thrace, for thou shalt bend

Beneath a servile yoke; when the Galatians,

605 Mixed with the Dardans, hurriedly destroy

Hellas, then will sore evil come on thee;

In a strange land thou'lt give and yet receive.

Woe, woe to thee, O Gog, and so with all.

One by one, Magog, Marson, and Aggon;

610 Ilow many an evil lot shall fall to thee !

Line 598. Crete was subjugated by the Romans under Metellus, B. C.

61, and nev'or after rose to independence of foreign po wer.

Lines 604, 605. Tliese Galatians are to be understood of those of the

name in central Asia Minor, and the Dardans are probab ly the same a3

the Phrygians, who Joined Galatia on tlie west.

Line 609. On Gog and Magog, see line 376. Marson and Aggon are

unknown, unless they be a corruption of Moesiaand Da cia, provinces on both

sides of the Danube. There was a tribe of Marsi in centr al Italy. Ewald

(p. 38) reads for Aggon Dagon, and understands tlie Da hae on the east of the

Caspian Sea. (493-513.)

Many shall also fall on Lycla's sons,

Anil those of My^-ia and Plirygia.

And many nations of Paniphylia

And Lydia shall fall, and Maurians,

615 And Ethiopians and barbarous tribes,

And Cappadocians and Arabians.

lJow now may I, according to his lot,

Sj)oak of each one ? For unto all the nations,

As many as are dwelling on the earth,

620 Will the Most High send forth an evil plague.

"When now a very barbarous nation comes

Against the Greeks, it will slay many chiefs

Of chosen men; and many fatted sheep

And horses shall be torn, and mules and herds

625 Of bellowing oxen, and in lawlessness

Shall they Avith fire the well-made houses burn.

And many shall as slaves be led by force

Into a foreign land, and children too,

And women from bed-chambers, girdled low,

630 Delicate, falling down with tender feet,

AVill be seen chained and suffering all abuse

By hostile, barbarous men; nor shall they have

Helper in life, nor any help in war.

But they shall see their goods and all their wealth

635 Enriching foes ; and trembling takes their knet s.

A hundred fly, but one shall slay them all.

And five shall rouse an ambush heavy-armed.

But they among themselves mixed shamefully

In fearful war and tumult will bring joy

640 Unto the foes, but sorrow to the Greeks.

Line 614. Muuriurut. — lu this name wo most naturally r ecognize iho

people of Mauritania, on the west of Carthage, in northe rn Africa; but it

seems siranjre to mention these and also Ethiopiarui an d Arabians in con-

nection, as here, with well-
known provinces of Asia Minor.

Lines 636-637. Comp. Deut. x.Txii, 30; lsa. .\xx, 17.

(514-536.)

5

Then shall a servile yoke be on all Greece,

And all at once shall war and pestilence

With mortals yet remain. And God will make

The mighty heaven on high like brass, and drought

On all the earth, which itself will be iron.

And then will men all bitterly lament

The land uncultivated and unploAved.

And he who made the heaven and earth will place

High heaped on earth a fire, and of all men

650 The third part only shall remain aliA^e.

O Greece, w^hy hast thou trusted mortal men

As leaders, who cannot escape from death?

And wherefore bringest thou thy foolish gifts

Unto the dead, and sacrifice to idols ?

655 Who put the wretched error in thy heart

To do these things and leave the mighty God ?

Honor the All-Father's name and let it not

EscajDC thee. There have been a thousand years,

Yea, and five hundred more, since haughty kings

660 Ruled o'er the Greeks, who first to mortal men

Brought evils, making many images

Of gods that perish for such as are dead.

Whence ye were taught to think on vanities.

But when the anger of the mighty God

665 Shall come upon you, then will ye find out

The face of God the mighty; and all souls

Lines 641-
G47. This passage is best explained as the subjugation of

Greece by the Komans, B. C. 146.

Line 650. Third. Comp. Ezek. v, 2; Zech. xiii, 8; Rev. viii, 7-9.

Also Lactantius, Biv. Inst, vii, 16 [L., 6, 792].

Lines 651-657. Quoted (omitting one line) by Lactaniius, Biv. Inst., i,

15 [L., 6., 196].

Lines 658-663. — Here the prophetess seems to forget her time and

place as the spouse of Noah, to which she pretends in t he closing lines

of this book.

(537-557.)

Of men, in great distress, will lift their hands

Up to the broad lu-aven and begin to call

On the great King, the Helper, and to seek

670 A rescuer from the miglity wrath to come.

But come, learn this and lodge it in your hearts.

What troubles in the rolling years shall come.

When Hellas brintjs her sacrifice of oxen

And bellowing bulls, a whole burnt-offerinsr

G75 Unto the temple of the mighty God,

She shall escape the hateful sound of war,

And fear and famine, and go forth again

Away from underneath a slavish yoke.

But such a race of godless men shall be

G80 Until that fatal day receives its end.

For ye shall not bringr sacrifice to God

Till all things come to pass, whatever things

The one God wills to be not without end —

All shall be brought to pass; strong fate impels.

685 Of godly men there yet shall be again

A holy race, devoted to the mind

And counsels of the Highest; they shall honor

Tiie great God's temple with drink-offerings,

Burnt-offerings, and holy hecatombs,

690 With sacrifice of well-fed bulls, choice rams.

Firstlings of sheep, and the fat parts of lambs,

Sacredly offering whole burnt sacrifice

On the great altar. But in righteousness,

Having obtained the law of the Most High,

695 Blest shall they dwell in cities and rich fields.

And prophets shall by the immortal One

Exalted be, and bring great joy to men.

For to them only has the great God given

His kindly counsel, and put in their hearts

700 Faith and most noble thought. Through vain deceit

(558-585.)

They do not hold in awe the works of men.

Of gold, and brass, and silver, and ivory.

And wood, and stone, clay forms of feeble gods,

Besmeared with chalk, with figures painted o'er —

705 Whatever mortals with vain mind desire.

But they lift up their holy arms to heaven;

At daybreak from the couch they always cleanse

Their hands with water, and pay honors due

To God the immortal, who is ever great,

710 And then to parents. But above all men

They keep the bed of marriage undefiled,

And mix not boys with males in acts impure,

Like the Phenicians, Latins, and Egyptians,

And spacious Greece, and nations many more,

715 Persians, Galatians, and of Asia all.

Transgressing the immortal God's pure law.

Wherefore the Immortal will inflict on men

Delusion, famine, suflerings and gi'oans,

And wai", and pestilence, and mournful woes;

720 Because the immoi'tal Father of all men

They did not wish to honor righteously,

But honored idols made with human hands.

Which things even men themselves will cast away

In clefts of rocks, concealing them from shame,

725 When a young king of Egypt seventh shall rule

His own land, reckoned from the Grecian power

Which Macedonia's mighty men shall rule,

Then shall there come from Asia a great king

Lines 701-710. Cited by Clem. Alex., Cohort., vi [G-., 8, 176].

Line 725. Young king. — Or new king; Ptolemy Philometer, the seventh

from Alexander, including the latter, as the poet evidentl

y intends, by

" reckoning from the kingdom of the Greeks."

Line 12S. Great king. — Antiochus Epix)hanes, who inv aded Egypt B.C.

170, and carried off Ptolemy Philometer as prisoner,

(586-Gll.)

With eagle's fire, Avho with liis foot and liorse

730 Shall cover all the land, break down all things,

And fill all things with evil; he will cast

The Egyptian kingdom down, seize on all goods,

And ride upon the broad back of the sea.

And then before the mighty God, the King

735 Immortal, they will bend the fair white knee

On the all-fostering earth, and all the works

Made with hands in a flame of fire shall fall;

And then great joy will God bestow on men.

For land, and trees, and countless flocks of sheep

740 AVill yield mankind the genuine fruit of wine.

And of sweet honey, and white milk, and wheat,

Which is for men the very best of all.

But thou, O mortal versed in various arts

And evil-minded, shalt not be like this;

745 But turn back, and be reconciled to God.

Offer to God whole hecatombs of bulls

And lambs and goats, amid the circling hours.

Propitiate him, the immortal God;

Perchance he will show mercy. For himself

750 Alone is God, and other there is none.

Hold righteousness in honor, wrong no man

As by oppression, for the immortal One

Enjoins these things on miserable men.

But thou, be on thy guard against the wrath

755 Of the great God, when to all men shall come

The height of famine, and, being overpowered.

They meet dire judgment. King shall seize on king

And wrest his land away, and nations waste

Line 736. All the works, etc. — Cited with slight change by Lactan-

tius, Div. Inst., vii, 19. [L., 6, 811.]

Lines 739-742. Cited by Lactantiua, Div. Inst, vii, 24 [L., 6, 811.]

Lines 745-747. Cited by Clem. Alex, and ascribed to Or pheus, Cohortutio,

vu [G., 8, 184]. (612-635.)

And plunder nations, and lords plunder tribes,

760 And leaders all flee to another land.

And earth itself be changed, and barbarous rule

Ravage all Greece, and the rich land of wealth

Become exhausted, and straight into strife

Shall they because of gold and silver come

765 In a strange land. (The love of gain will be

An evil guide for cities.) And they all

Shall be unburied, and their flesh shall be

By vultures and wild beasts of earth destroyed.

And when these things are finished, the huge earth

Y70 Shall all the remnants of the dead consume;

And all unsown shall it be, and un2:)lowed,

Proclaiming woefully the abomination

Of countless men through many circling years.

And shields and javelins and all sorts of arms;

775 Nor will the forest wood be cut for fire.

Then from the sunrise God will send a king,

Who will make all earth cease from evil war.

Killing some, others binding with strong oaths.

Nor yet will he by his own counsels do

780 All these things, but by excellent decrees

Of God persuaded. But again the people

Of the great God with wealth will be weighed down,

With gold and silver and purple ornament.

And of good things will earth and sea be full.

785 And then will kings begin again

To envy one another, and in heart

Line '761. Barbarous rule. — The Roman power, as line 622.

Lines 174, 775. Comp. a similar statement in Lactantius , Div. Inst,

vii, 26 [L., 6, 814]. See also Isa. ix, 5, and Ezek. xxxix, 9, 10, and lines

865-869, where we have the fuller form of what seems here to be frasr-

mentary.

Lines 777-781. This is best explained by Cyrus. See line s 338, 339,

(636-661.)

To cherish wicked projects. Envy brings

No good to wretched mortals. But again

Shall kings of nations rush ujjon the land

790 In masses, bringing doom upon themselves,

For they will purpose to destroy the shrine

Of the great God, and men most excellent.

What time they reach the land, j)olluted kings

AVill sacrifice within the city's walls,

795 Each having his own throne and subject tribe.

And then will God speak with a mighty voice

To all rude people of an empty mind ;

And judgments from the mighty God shall come

Upon them, and they all shall be destroyed

800 By an immortal hand. And fiery swords

Shall fall from heaven on earth, and mighty lights

Shall come down flaminij in the midst of men.

And mother earth shall be tossed in those days

By an immortal hand, and fish of the sea,

805 And all earth's beasts, and countless flocks of birds
,

And all the souls of men, and all the sea

Shall shudder at the face of the Immortal,

And there shall be dismay. High mountain peaks

And huge hills he will rend, and Erebus

810 The dark and dismal will appear to all;

And misty gorges in the lofty hill

Shall be full of the dead ; the rocks shall stream

"With blood, and every torrent fill the plain.

Li}ie189. Theland.—O^Judaa.

Line 791. Shrine. — Tlie Jewish temple at Jerusalem.

Lines 794, 795. Comp. Jcr. i, 15.

Lines 798-828. A sublime apocalyptic pas.sage, descrip tive of the coming

of God in judgment.

Line 800. Fiery swords. — Comp. Rev. xix, 15, 21, and Lactanlius, Div.

Inst., vii, 19 [L, G, 797].

(662-686.)

And well-built walls shall all fall to the earth

815 By hostile men, for they knew not the law,

Neither God's judgment, but with senseless soul.

All rushing to the temple, lifted spears.

God judges all by war, and sword, and fire.

And overwhehning flood ; and there shall be

820 Brimstone from heaven, and stones and grievous h
ail;

And death shall come upon the quadrupeds.

Then shall men come to know the immortal God

Who judges these tilings. Lamentation too,

And uproar shall come on the boundless earth,

825 Because men perish, and in sj>eechless woe

Shall all be bathed in blood, and earth herself

Shall drink the blood of them that are destroyed.

And the wild beasts will glut themselves with flesh.

All these things the eternal God himself

830 Gave me to prophesy; nor shall they be

Without complete fulfillment, for he put

Them only in the heart ; for without guile

The Spirit of God continues in the world.

Again the children of the mighty God

885 Shall all about the temple live in peace,

Delighting in those things which he shall give

Who is Creator, righteous Judge, and King.

For he alone, nnd standing wondrous near,

Can shelter as a wall of flamin"- fire

840 From all around. And there shall be no wars

In cities or in country; not the hand

Of cruel war, but i-ather there shall be

Line 834-869. A glowing picture of Jewish prosperity an d happiness,

modeled largely after imagery found in the Hebrew prop hets and the

Psalms.

Line 839. Wall of fire. — Corap. Zech. ii, 5.

Line 840. No luars. — Corap. Mic. iv, 3.

(687-710.)

"With them the iiumortal Cliampion liiuiself,

And the hand of tlie Holy One. And then the isles

845 And cities all shall speak, and tell how much

The Immortal loves those men, for he with them

Shares in all contlict and delivers them.

And heaven, and sun divinely formed, and moon,

And mother earth shall tremble in those days.

850 And a sweet word shall they lead forth in hymns:

" Come, falling on the earth let us all pray

To the immortal King, great God, most high.

Let us send to the temple, since sole Lord

He is, and let us all observe the law

855 Of God most high, wlio above all on earth

Is the most righteous One. For wa have strayed

Far from the path of the immortal One,

And have done reA'erence with a senseless soul

To works of human hands, to images

860 Carved out of wood, and of departed men."

These things souls of the faithful cry aloud:

" Come, let us with God's people, falling down

L'pon our faces, gladden in our homes

With hymns God the Creator, and procure

865 The weapons of our foes in every land

For seven lengths of the revolving years —

Even shields and helmets and all sorts of arms,

And a great store of bows and harmful arrows.

For forest wood shall not be cut for fire."

8'3'0 But, wretched Hellas, cease thy arrogance,

Line 849. Earth tremble. — In such sense as Psii. xcviii, 7-9.

Line 851. Come, etc. — Comp. Psa. xcv, 1, 6, and lines 863-865.

Lines 856-860. Cited by Justin Martyr, Chort. ad Grt.ec os,x\i [G., 6, 273].

Lines 865-869. Comp. lines 77-t, 7 75, and note there.

Lines 870-884. The exact point and force of this exhorta tion to Hellas

are not easily determined. Hellas is commonly believed to mean here

Egypt under the Greek dominion of the Ptolemies, and i f with Ewald we

(711-733.)

5*

So willful, and entreat the immortal One,

Magnanimous, and be upon thy watch.

Send to this city the peojjle ill-advised

Who from the Mighty's holy land have come.

875 Do not move Camarina, for 'tis best

She be unmoved — a leojiard from the lair,

An evil which thou shouklst by no means meet.

But keep away, and do not in thy heart

Hold arrogance, an overbearing soul,

880 Ready for mighty contest. And serve God,

The mighty One, that thou mayst share with them.

Whenever this indeed shall have an end.

And on good men shall come the fatal day,

According as the mighty One ordains.

885 For earth, all-mother, shall to mortals yield

Tlie best fruit, boundless store of wheat,

read a negative in line 873 : " Send not to this city," etc.

, the passage be-

comes an exhortation to the Greeks of Egj'pt not to sen d to Jerusalem an

army of Alexandrine Jews, who might be excited by ba d counsel to mix up

with the Palestinian wars so constantly raging between the Seleucids

and the Ptolemies. Such ill-
advised action would be "moving Cama-

rina," or provoking a fierce leopard in his lair. Another vi ew is

that the oracle dates about the beginning of the rise of t he Maccabees, and is

an exhortation to the Ptolemies to send to Jerusalem Je wish forces, numerous

in Alexandria, to help their brethren in the Holy Land. Bu t all tlie at-

tempts to make the passage fit particular persons and e vents involve so

much of fancy and conjecture that one may well hesitat e to adopt any of

them.

Line 875. Camarina, — The allusion is to the well-known story of draining

the marsh of Camarina, a city of southern Sicily. The inh abitants, disre-

garding the oracle, drained the neighboring marsh whic h was believed to

breed pestilence, and by so doing they opened a way f or their enemies to

come and destroy their city. Hence the proverb, '" Mov e not Camarina,"

was equivalent to : Do not seek to remove one evil whic h is likely to bring

on another and greater one. Comp. Yirgil, jEn., iii, 701.

Lines 885-905. Anotlier picture of a golden future, much like the passage

835-870.

(73i-745.)

And wine and oil. And from the heaven a diiuk,

Delightful of sweet honey there shall be,

And trees, and fruits of trees, and fatted sheep,

890 And oxen, and young lambs, and kids of goats.

And forth shall burst sweet fountains of white milk.

And of good thinrrs the cities shall be full,

And fat the fields, and there shall not be sword

Kor uproar on the earth, nor shall the earth

895 Groan heavily and tremble any more.

Nor war nor drought shall longer be on earth,

Nor famine, nor the fruit-destroying hail.

But great peace shall be upon all the earth.

Kinor ^-ill Ijo friend to kino^ until the end

900 Of time, and a new law on all the earth

Will the Immortal in the starry heaven

Perfect for men, touching whatever things

Have been by miserable mortals done.

For he alone is God, no other is,

905 And he will burn with fire man's grievous power.

But now being quick to keep my thouglits in heart.

Shun godless worship, serve the living God,

Against adultery be on thy guard.

And all uncleanness ; thine own children rear,

910 And do no murder ; for the immortal One

Is angry with such as commit these sins.

And then will he a kingdom for all time

Raise up for all men, and a holy law

Give to the pious to whom he has pledged

916 To open up the land, and the wide world.

And portals of the blessed, and all joys.

And mind immortal, and eternal bliss.

And out of every land unto the house

Lines 909-911. Cited by Lactantius, de Ira Dei, ixii [L., 7,

143].

(745-771.)

Of the great God will they bring frankincense,

920 And gifts, and there shall be no other house

To be inquired of by men yet to be ;

But whom God gave to honor faithful men,

Plim mortals shall call Son of the great God-

And all paths of the field and the rough hills,

925 And lofty mountains, and the sea's wild waves,

Shall in those days be easy to pass over.

For all peace of the good shall come on earth.

And the sword shall God's prophets take away,

For they shall be the judges of mankind,

930 And righteous kings ; for of the mighty God

This is the judgment and the sovereignty.

Be of good cheer, O maiden, and exult ;

For the Eternal, who made heaven and earth.

Has given thee joy, and he will dwell in thee,

935 And for thee shall be an immortal light.

And wolves and lambs promiscuously shall eat

Grass in the mountains, and among the kids

Shall leopards graze, and wandering bears shall lodge

Among the calves, and the carnivorous lion

940 Shall eat straw in the manger like the ox,

And little children lead them with a band.

For tame will be on earth the beasts he made,

And with young babes will dragons fall asleep,

And no harm, for God's hand will be on them.

945 Now tell I thee a sign exceeding clear.

That thou mayst know when of all things on earth

The end shall be. When in the starry heaven

Line 919. Comp. Psa. lxviii, 29; lxxii, 10.

Lines 922, 923. Cited by Lactantius, Div. Inst., iv, 6 [L., 6, 462].

Lines 9.32-935. Comp. Zech. ii, 10.

Lines 936-944. Comp. Isa. xi, 6-9. Cited also, with som e verbal varia-

tions, by Lactantius, Div. In-ft., vii, 24 [L., 6, 811].

Lin
£s 947-957. Comp. with this section Joseplius, Wars, vi , v, 3.

(772-797.)

S\voi\ls shall be scon by night toward west or east,

Straightway sliall tlicre be a dark cloud of dust,

950 Borne downward from the heaven o'er all the earth,

And the sun's brightness in the midst of heaven

Shall be eclipsed, and the moon's beams appear

And come again on earth, and there shall be

The sign of blood-drops issuing from the stones,

955 And ye shall see a war of foot and horse

In a cloud, like a hunting of wild beasts.

Like a dark mist. This is the end of war

"Which God who dwells in heaven shall bring to pass.

But all must sacrifice to the great King.

9G0 These things to thee say I, who madly left

Assyria's long Babylonian walls.

And prophesied to all men of the fire,

God's fury which on Hellas should be sent,

That I might unto mortals prophesy

965 Of mysteries divine. They say in Greece

That I am of a foreign fatherland,

Born of Erythres, shameless. Others say

I am a Sibvl and of Circe born

And father Gnostos, raving mad, and false.

970 But at the time when all things come to pass

Ye will make mention of me ; no one more

"Will call me mad, but God's great prophetess.

For God will show me whatsoever things

Belonged at first to my progenitors,

975 Those things God laid down in his plans for me.

Line 961. Babylonian walls. — Lactantius understood th
e Sybil to predict

that she would be called Erythrsean, "although she was
bom in Babylon."

Div. Inst., i, 6 [L.. 6, 145].

Line 969. Gnostos. — Some have thought that Glaums i s intended, the sea-

god and father of Deiphobe. See Virgil, ,^®i., vi, 36.

Lines 970-973. Cited by Lactantius, Div. Inst., iv, 15 [L., 6, 495].

(798-818.)

All future things God stored up in my mind,

That I might prophesy of things to come,

And things that were, and tell them unto men.

For when the world was deluged with a flood

980 Of waters, and one man alone was left,

A man of honor, sailing on the waves

In wooden house, along with beasts and birds.

His bride was I, and from his blood I came.

To him the first things were, an<l the last things

985 Were all made known ; and so from mine own mout
h

All these things have I truthfully declared.

(819-828.)

BOOK IV.

CONTENTS OF BOOK IV,

Introduction, 1-26. Blessedness of the righteous, 21-53. The Assyrian

kingdom, 54-71. The Medes and Persians, 12-80. Woes on Phrygia, Asia,

and Egypt, 81-90. Asia against Greece, 91-96. Sicily bu rned by lire of

Etna, 97-100. Strife in Greece, 101-104. Triumphs ofMa cedon, 105-124.

Trumphs of Italy, 126-1G4. Italy's punishment, 165-176. Woes of Anti-

oc!
i, Cyprus, and Caria, 176-192. Wrath in reserve for the i
mpious, 193-

204. Exhortations and threatening, 205-224. Eesurrectio
n, judgment,

and reward, 225-239.

BOOK IV.

Hear, people of proud Asia, Europe too,

How many things by great loud-sounding mouth,

All true and of my own, I prophesy.

Xo oracle of false Apollo this,

6 Whom vain men called a god, though he deceived;

But of the mighty God, whom Inunan hands

Shaped not, like speechless idols cut in stone.

For his house is no dedicated stone

Set for a temple, wholly deaf and dumb,

10 A great and sore dishonor to mankind;

For he, not formed by mortal hands, from earth

May not be seen, nor measured by men's eyes.

He looks on all, himself by no one seen.

His are the murky night, and day, and sun,

15 And stars, and moon, and seas that swarm with fish.

And land, and rivers, and perennial fountains.

Creatures designed for life, and rains that serve

To bring forth fruit, and tree, and wine, and oil.

The same has moved me in my inmost soul

20 As with a whip, how many and great things

Now and hereafter shall befall mankind.

This book appears to be of Jewish origin, and, for tho re ason stated ia

tlie Introduction, was probably written about A. D. 80.

Line 4. Apollo. — In the Greek Phoebus. Sometimes tho two names are

written together, PhcEbiis Apollo. He was the god of arc hery, prophecy,

and music, and had temples at Delos, Delphi, Patara, Cl aros, ^liletns,

Grynium, and other places, in all of which ho gave forth oracles of

the future. His oracles were, according to Herodotus (i, G6, 75), often

ambiguous and misleading.

Line 4-7. Cited by Clem. Alex., Cohort, ad Grcecos, iv [G., 8., Ill],

(1-18.) •

From the first generation to the eleventh,

Truly to tell. For all things he hath spoken

AVho himself bringeth all things to an end.

25 But thou, O people, hear the Sibyl's Avords,

Who pours from hallowed mouth a truthful strain.

Blessed of men shall they be on the earth

As many as shall love the mighty God,

Giving him praise before they eat and drink,

30 Trusting in piety. Such, when they see

Temples and altars, copies of dumb stones

Without worth, and polluted with the blood

Of living things and sacrifice of beasts,

Reject them all; but they shall look upon

35 One God's grent glory, having not committed

Atrocious murder, nor acquired vast gain

By stealing, Avhich things are most horrible;

Nor shameful longing for another's bed

Had they, nor vile and hateful lust of males.

40 Such mode of life and customs other men

Shall never imitate, as if they longed

For shamelessness; but children without sense

With jest and laughter ridiculing them —

Presumptuous deeds and vile — shall lie to them

45 In as many things as they themselves shall do;

For hard to trust is the Avhole race of men.

Line 22. Eleventh. — Or tenth? Comp. lines 55 and 106. The reckon-

ing begins with the first generation after the flood. Com p. lines 60 and 61.

By generation the author evidently means a long period, an age, but its dura-

tion is left indefinite.

Lines 27-35. Cited by Justin Martyr, Cohort, ad Grceco s, xvi [G., 6.,

273]; al.so by Clem. Alex., Cohort, ad Gracos, iv [C, 8., 161].

Lines 38, 39. Cited by Clem. Alex., Peed., ii, 10 [G., 8., 5 16].

Line 44. Comp. Lactantius, Div. Inst., vii, 26 [L.. 6., 816].

Lines 46-53. Cited with verbal variations by Lactantius, Div. Inst., vii,

23 [L., 6., 807].

(19-41.)

BOOK IV. lis

But ▪when the final jiulgnient of the world

And mortals comes, which God himself shall bring,

Judt^ing at once the impious and the just,

50 The ungodly under darkness he will send,

And they sliall know what wickedness they wrought;

But in a fruitful land the just shall dwell,

God giving them breath, life, and sustenance.

But all these things shall surely come to pass

65 In the tenth generation; and what things

From the first generation shall occur

I now declare. First shall the Assyrians rule

Over all men, and wield authority

During six generations of the Avorld,

60 From the time when, the God of heaven being wroth.

Sea covered earth and cities and all men,

A Avhelming flood of waters breaking in.

The Medes shall overcome them, and exult

Two generations only on the throne,

65 At which time these events shall come to pass:

Dark night shall be at the mid-hour of day.

And from tlie heaven the stars and circling moon

Shall disappear, and earthquakes shake the land,

And many cities and the works of men

Line 53. Comp. Acts xvii, 25.

Line 57. First . . . Assyrians. — Comp. Gen. x, 11.

Lines 60-62. Cited by Lactantius, de Ira l)ti, x.xiii [L., 7., 11-1].

Line 63. iltdes shall overcome. — Comp. Herod., i, 95 : " When the Assyrians

had ruled over upper Asia five hundred and twenty year s, first tiie Medes be-

pan to revolt from them, . . . and, having thrown off their slavery, became

free."

Line 66. Night . . . day. — Probably to be understood of a notable eclipse

of the sun. Herodotus (i, 74) relates that during the wars of the Medes and

Lydians it happened that in the heat of battle the day w as sr.ddenly turned

into night. This event, he observes, Thales had foretold, designating before-

hand the very year in which it actually occurred.

(11-50.)

"70 Hurl to the dust; and then out of the deep

The islands of the sea shall peer aloft.

But when the great Euphrates overflows

With blood, then also both among the Medes

And Persians shall arise the direful noise

75 Of battle, and the Medes, discomfited

And falling underneath the Persian spears,

Shall flee beyond the mighty Tigris' waves.

The Persian power shall be of all the world

The mightiest, and unto them shall be

80 One generation of most prosperous rule.

But such foul deeds as men seek to avert —

Battle-cries, murders, quarrels, banishments,

Ruin of towers, and rising up of cities —

Shall take place when proud, boasting Hellas sails

O'er the broad Hellespont, and carries doom

To Phrygia and to Asia. But to Egypt,

The land of many furrows and much wheat,

Shall come a blasting famine twenty years,

What time the Nile, corn-nourisher, shall hide

90 Somewhere beneath the earth his sable wave.

Line 71. Islands . . .peer. — The Greeks had a tradition t hat Delos and

Rhodes were tlie first islands to emerge from the sea. Pl iny (Eist. Nat, ii,

89) mentions several islands that had appeared witliia hi storical times.

Lines 72-77. Tliis statement of tlie fall of the Medes is n ot in strict

accord with the best accredited history.

Line 83. Rising up of cities. — That is, in uproar and reb ellion.

Lines 84-8G. Reference to the Trojan War according to most critics, but

according to Badt {Das vicrte Buck d. Sibyl. Orakel, p. 1 0) to the beginning

of the Persian "War by the revolt of south-western Asia Minor, and the attack

on Sardis by the Greeks.

Line 88. Famine tiuenty years. — Perhaps some allusion to the famine of

seven years, as mentioned in Gen. xli, 27, was intended ; but the statement

has no liistorical verification.

Line 89. Nile . . . hide. — Comp. Horace, Carm., iv, 14, 45 ; TibuUus, i, 7 ;

Herod., ii, 19.

(60-75.)

To Ilellas there shall come a mighty king

From Asia, with iunuraerable ships,

Lifting his spear on high, and he shall walk

The wet paths of the deep, and sail alone

95 Where otliers tread on foot; him, fugitive

From battle, fearful Asia shall receive.

And Sicily the wretched shall a stream

Of powerful fire destroy, while Etna's flame

Breaks forth, and down into the molten stream

100 Shall Croton, great and powerful city, fall.

And strife shall he in Hellas; they shall rage

Against each other, and hurl to the dust

Numerous cities, and kill many men

"Wrangling; but equal is the strife for both.

105 But when at length the course of time shall come

To the tenth generation of mankind.

Then shall there be a slavish yoke and fear

Upon the Persians. And when ^Nlacedon

Shall boast the scepter, there shall come to Thebes

110 A terrible destruction; and the Carians

Shall dwell in Tyre, and Tyrians be destroyed.

And sand shall hide all Samos under shore ;

Delos shall be no longer visible;

Lines 91-9G. Reference to Xerxes's invasion of Greece.

Line 100. Croton. — No citj of tliis name is known to ha ve existed in

Sicily, and the well-
known Croton, or Croto, in sonthern Ilalj-, cannot be

thought of as perishing by lava streams of Etna. Anothe r reading (JipoTCm)

is, "the great city of men."

Lines 101-10-1. — Reference to the Peloponnesian "W ar.

Lines 105-118. — Reference to the Macedonian power, which, under Alex-

andcr the Great, subdued the Persian Empire, and spre ad Greek colonies

over its broad territory. Tlie allusions are to be understo od poetically, and

were probably not designed to be altogether strict state

ments of fact.

Line 109. Thebes, in Eoeotia, which was razed to the gr ound by Alex-

ander before liis expedition into Asia.

Lines 112, 113. Samos. . . Ltlos.—
Comp. book iii, 429, and viii, 208, 209.

(76-94.)

And Babylon, magnificent to see,

115 But small to figlit, shall stand with A'ain hopes walle

d.

Macedonians shall dwell in Bactria,

And those of Bactria and Susa all

Shall flee away into the land of Greece.

These things shall come to pass when Pyramus,

120 Pouring his silvery eddies on the shore,

Shall reach afar nnto a sacred isle.

And Sybaris shall fall, and Cyzicus,

When earthquakes shake the land, and cities perish.

To Rhodes shall come the last but greatest woe.

125 Nor shall the Macedonians always rule;

But from the West a great Italian war

Shall blossom out, and under it the world.

Bearing a slavish yoke, shall subject be

To the Italians. Thou, O Carchedon,

130 Thy tower shall also to the ground be hurled.

Wretched Laodicea, thee some day

Shall earthquakes damage, leveling to the dust;

But a city of broad streets shall rise again.

Line IIG. Bactria. — Tho north-
eastern extreme of the Persian Empire,

bordering on nortliern India.

Line 117. Susa. — The biblical Sliushan, one of the capi tal cities of the

Persian Empire.

Xme 119. Pyramus. — A river of Cilicia flowing; sovithw ard from Mount

Taurus and emptying into the Mediterranean. Strabo (b ook i, ciiap. iii, "7)

describes it and quotes these lines of tlie Sibyl as an an cient oracle.

Line 121. Sacredisle. — Referring probably to Cyprus, which word Strabo

here reads.

Line 122. Sybaris. — Celebrated city of southern Italy, f ounded by Aclisean

colonists about B. C. 720, and totally destroyed by the army of the rural city

Croton about B. C. 510. On Cyzicm and Rhodes see bo ok iii, 516 and 525.

Lines 125-129. Rise, growth, and triumph of the Roman power.

Line 129. Carchedon. — Greek name for Carthage, whi ch was destroyed

by the Romans under Scipio, B. C. 146.

Line 131. Laodicea. — See book iii, 559.

(95-106.)

And also thou, O wretched Corinth, shalt

135 Some day behold tliy utter overthrow.

O Lycian ^Nlyra, who art beautiful.

Thee also some time shall the heaving land

Hurl to the dust, and falling prone to earth,

Amid the din of battle thou siialt pray

140 To flee, an alien, to another land.

Then on the godless ones of Patara,

Along with thunders and with earthquake shocks

Another shall pour out a dark sea flood.

Also for thee, Armenia, there remains

145 A slavish fate, and then shall also come

To Solyma an evil blast of war,

From Italy, and God's great temple spoil.

But when they, trusting folly, shall forget

Piety, and foul murder consummate

150 Around the temple, then from Italy

A mighty king, even like a star, shall flee

Unseen, unknown, beyond Euphrates' ford.

Then shall he expiate the bloody crime

Of matricide, and many other deeds

Line 134. Corinth. — Destroyed by tlie Romans the sam e year as Carthage,

B. C. 146.

Line 136. Mijra. — Chief city of Lycia, on tbo soutliern c oast, about a

leapne from the sea. Its ruins witness to its ancient weal th and beauty.

Line 141. Patara.— See book iii, 522.

Line 144. Armenia. — There was Armenia Xfajor, the va st territory south

of the Caucasus Mountains and between the Eu.xine an d Caspian Seas ; and

Armenia Minor, a small section on the west of Armenia Major, and east of

Cappadocia. All these lands were subject to Alexander, then to the Syrian

princes, and were made a Roman province under Traja

n.

Line 146. Sohjma. — That is, Jerusalem.

Line 151. Mi'jhty king. — Nero, whoso murder of his mo ther is notori-

ous, and whose flight beyond the Eupiirates and expect ed return as anti-

christ was a superstitious tradition long maintained. Cor ap. book v, 38.

Instead of like a star, other copies read, like a fugitive.

(107-120.)

120 THE SIBYLLINE OB A CLES.

155 Which he with wicked hands will have i:>erformed.

And many about Rome's saci-ed plain shall bleed,

While he escapes beyond the fatherland.

But into Syria Rome's great chief shall come

And burn with fire the temple, and with spear

160 Shall slaughter many men of Solyma,

And spoil the great broad country of the Jews.

And then, too, shall an earthquake overthrow

Both Salamis and Paphos, and dark floods

Shall wildly dash on wave-waslied Cyprus' shore.

165 But when from deep clefts of the Italian land

Fire shall come whirling into the broad heaven

And many cities burn and men destroy,

And a vast mass of heated ashes shall fill

The expanse of air, and the small drops of rain

170 Shall fall like a red mildew out of heaven,

Then know the anger of the heavenly God,

Because they slew the blameless godly race.

And thereupon into the West shall come

The wrangle of a newly wakened war,

175 And bearing a huge spear, Rome's fugitive

Shall cross Euj)hrates with many myriads.

Lme 156. Many ... bleed. — By reason of tlie struggles f or the imperial

power.

Zmes 158-1 Gl. This evidently refers to the destruction of Jerusalem

and tlie temple, and the subjugation of all Palestine by t he Romans under

Vespasian and Titus.

Line 163. Salamis and Paphos. — Famous cities, one at the east and the

other at the west end of Cj-
prus. " How often," says Seneca {Epist. 91),

" lias this calamil}' (carlliquako) laid Cyprus waste? How often has Paphos

fallen into ruin?"

Lines 165-172. The great eruption of Vesuvius, which d estroyed Pompeii

and Herculaneum, A. D. 79, is construed by the Sibyl as a sign of God's

anger against tlio Romans for the slaughter of the Jews.

Line 175. Borne' s fwjitive. — Xero, referred to in lines 1 51-155.

(121-139.)

O hapless Antiocli, thee they shall call

No more a city, ^vhen thou fallest clown

Through want of uutlerstandiiig round thy spears.

180 Then also famine and war's horrid din

Shall ruin Cyprus. Woe, wretched Cyprus, woe!

Thou shalt be hidden hy the sea's broad wave,

"Which by the wintry blasts is tossed on high.

But into Asia there shall come great Avealth,

185 Which Rome herself, once plundering, put away

In her luxurious homes; and twice as much

Of other things shall she to Asia give ;

And then there shall be an excess of war.

And Carian cities by]\la?ander's wave,

190 Which have been beautifully fenced with towers.

Shall by a bitter famine be destroyed,

When the Mseander his dark water hides.

But when from men shall perish piety.

And faith and righteousness, and they shall live

In recklessness profane, and insolence

Presumptuous, and full many other sins.

And of the pious no one makes account,

But from a want of understanding all

Like children utterly destroy themselves,

In violence exulting, and in blood

Ibjlding their hands, then will it be discerned

That God is mild no lunger, but surcharged

Lines 177-183. These lines depict a ruin which the Sibyl imngines will

follow the return of Xero.

Line 186. Twice as much. — Comp. lx>ok iii, 413-419.

Line 189. Mueandcr. — Tiiis stream, having its sources i n Phrj't^ia, rnn

westward between Caria and Lydia, and was famous fo r itd many windings.

Comp. Ovid, Mttum., viii, 162-166.

(140-160.)

With fury, and by a great conflagration

Will utterly destroy the race of men.

205 Ah, miserable mortals, change these things,

!Ror terajjt the mighty God to wrath extreme ;

But letting go swords, wailings, homicides,

And insolence, wash in the flowing stream

The whole body, and with hands stretched out

to heaven,

210 Seek pardon for the former deeds, and heal

Bitter impiety Avith piety.

And God will give repentance, not destroy.

And he will stay his wrath, if ye will all

Observe in your hearts precious piety.

215 But if, ill-minded, ye obey me not,

But loving wickedness, receive these things

With a base henring, over all the world

Fire shall be, and the greatest omens, swords.

And trumpets, at the rising of the sun;

220 All earth the mighty roaring sound shall hear.

The whole land he will burn, and the whole race

Of men shall perish, and he will consume

All cities, with the rivers and the seas ;

These all shall be reduced to smoky dust.

225 But when all things become an ashy pile,

God will put out the fire unspeakable

Which he once kindled, and the bones and ashes

Of men will God himself again transform.

And raise up mortals as tliey were before.

230 And tlu-n will be the judgment ; God liiinseH'

Will sit as judge, and judge the world again.

As many as cotnmitted impious sins

Shall Stygian Gehenna's dt.'[)ths conceal

'Neath molten earth and dismal Tartarus.

235 But the pious shall again live on the earth,

And God will give them spirit, life, and means

Of nourishment, and all shall see themselves,

Ik'liolding the sun's sweet and cheerful light.

O hapi)iest man, who at that time shall live !

(181-191.)

BOOK V.

CONTENTS OF BOOK V,

BOOK V. 127

BOOK V.

But bring to me the lamentable time

Of the iUustvious Latins, who were first.

After the kings of Eg\'i»t were cut off,

And liad all been borne down into the earth ;

5 And also after Pella's citizen,

Under whom all the Orient was subdued,

And the rich West, w'honi Babylon disgraced

And gave a corpse to Philip ; not of Jove

Kor Ammon truly boasted to have sprung.

10 And they shall issue of the race and blood

Of great Assaracus, those born at Troy,

Even him who cleft the violence of fire.

But after many kings and warlike men,

And after the twin children of the beast

15 Tliat fec<ls on sheep, shall there come forth a king

Pre-eminent, who will sum up twice ten

With Ills initial letter. He shall be

In war exceeding powerful ; and of ten

Shall also his first letter be the sign.

20 After him rules who of the alphabet

Has the first letter. Thrace and Sicily

And Memphis crouch and quail in dread of him —

Memphis, cast to the ground by wickedness

Of leaders, and a woman unsul)dued,

25 Fallen on the wave. And he will institute

Laws for the peoples, and subdue all things.

But after a long time will he transmit

The kingdom to another, who will have

The number of three hundred his first sign,

80 And of a river the beloved natiie.

The Persians he will rule and Ixabylon,

And then will smite the Medians with his spear.

Then one will rule who takes the number three.

Then shall one whose first letter marks twice ten

35 Become king, and to the remotest bounds

Of ocean shall he go, and sweep along

The refluent tide by the Ausonian shores.

128 THE SIBYLLINE OB A CLES.

With Ills initial letter. He shall be

In war exceeding powerful ; and of ten

Shall also his first letter be the sign.

20 After him rules who of the alphabet

Has the first letter. Thrace and Sicily

And Memphis crouch and quail in dread of him —

Memphis, cast to the ground by wickedness

Of leaders, and a woman unsul)dued,

25 Fallen on the wave. And he will institute

Laws for the peoples, and subdue all things.

But after a long time will he transmit

The kingdom to another, who will have

The number of three hundred his first sign,

80 And of a river the beloved natiie.

The Persians he will rule and Ixabylon,

And then will smite the Medians with his spear.

Then one will rule who takes the number three.

Then shall one whose first letter marks twice ten

35 Become king, and to the remotest bounds

Of ocean shall he go, and sweep along

The refluent tide by the Ausonian shores.

And one whose mark is fifty shall be lord,

A dreadful serpent, breathing grievous war ;

40 lie will stretch out his hands against his kin,

And cut them off, and spread confusion wide,

Fight, kill the people, and dare countless things.

And he will cleave the isthmus, and with gore

IJesprinkle it. But this destructive one

45 Shall pass from sight and then return again,

Presuming to be equal unto God ;

But he will sift him as if he were naught.

And after him will three kings be destroyed

By one another. Then a great destroj'er

50 Of pious men shall come, and he shall show

Conspicuously the letter seven times ten.

His son, however, whose initial sign

Denotes three hundred, shall usurp the power.

And after him shall be a destined one,

55 A soul destiover, of the number four.

And then an old man numbering fifty comes,

And next to him, whose first initial marks

Three hundred, is a Celtic mountaineer ;

Hastening away to battle in the East

GO lie sliall not nnserable fate escape.

But sink in painful toils. Ilim foreign dust

Shall cover a dead corpse, having the name

Of Nemea's flower. And after him shall reign

Another man, with silver helmet decked,

G5 And to him shall be given the name of a sea;

And he shall be a man of excellence,

And turn his mind to all things. And on thee

Tliou excellent, most noble, dark-haired one,

And on thy branches all these days shall come.

70 Three shall reign, but the third one late shall rule.

Thrice wretched I, sister of Isis, grieve

To place in heart an evil prophecy.

Even a sacred song of oracles.

First MiBiiades shall rush around the base

75 Of thy sad temple, and in evil hands

Shall it bo in that day when the Nile whelms

All Egypt's laml to sixteen cubits deep ;

It shall Hood all the land, and cover men

With water, and the beauty of ihe earth

80 And glory of her face shall disappear,

^lemphis, thou shalt for Egypt greatly mourn;

For though thou once didst rule the land in power.

Thou shalt become sad, and the Thunderer

Shall call from heaven with a mighty voice:

85 O mighty Memphis, who of old didst boast

So greatly o'er weak mortals, thou shalt wail

In sore distress, and wretchedness extreme.

So that thou truly shalt thyself discern

The eternal God, immortal in the clouds.

90 AVhere is thy gain in having among men

Prepared great power ? Because thou hast against

My God-anointed children been enraged,

And hast stirred evil up among good men,

Thou shalt for such things have for])eiialty

95 Tills foster child. No longer opeidy

Shall there be right for thee among the blessed;

Fallen from the stars, thou shalt not mount to heaven.

These things to Egyj^t God commissioned me

To utter touching the Last time when men

100 Shall be all evil. But the wicked toil

In sorrow, looking for calamity,

Wrath of the Immortal, Thunderer of heaven.

But worshiping false gods, and stones, and beasts.

And fearing many other things besides,

105 Which have no speech, nor mind, nor power to hea
r,

Which things for me to mention is not right.

Dumb idols all, the work of mortal hands.

Of their own labors and their impious thoughts

Have men received gods made of wood, and stone,

110 And brass, and gold, and silver, soulless, vain.

Deaf, and they made them molten in the fire.

In such things having vainly jDut their trust.

Thmois and Xois are in sore distress;

Destroyed the counsel is of Hercules,

115 And Jupitei', and Hermes, and for thee,

O Alexandria, famed nourisher

Of cities, war shall never leave thee more.

For thy pride thou shalt give as many things

As thou hast done before. Lone: tiuie shalt thou

120 Be silent, even on the joyful day.

No more for thee shall floAV the luxui-ious cup.

* * * *

BOOK v. 133

Ami all thy land an artful man shall niiu

With blood, and corpses by the horrid altars ;

Of barbarous mind, strong, very terrible,

125 Senselessly raging, hurrying on thy doom

"With force innumerable as the sand.

Then wilt thou, hajjpy city, suffer much.

All Asia fallincf on the earth shall wail

Because of gifts uhich she received from thee,

130 And with which, head encircled, she rejoiced.

But he who had the Persians for his lot

Shall war on Egvpt, and slay every man,

And]»lunder and destroy all means of life,

So that a third remains for wretched man.

135 But he from the West shall speed with nimble

leap,

Invading all the land and wasting all.

But when he has obtained the height of }>o\v(i-,

And odious dread, he will return, resolved

The city of the blessed to destroy.

140 And then a powerful king, sent fortli fmm

God,

Shall slay all mighty kings and noble men.

Then thus shall be a lasting end to men.

Alas! alas for thee, unhappy heart!

AVhy dost thou move me Egyj)t's troubled state,

145 Beset by many rulers, to rehearse ?

Go to the East, to Persia's thoughtless race.

And show them what is and what is to be.

Euphrates' river shall a deluge form.

And Persians and Iberians destroy,

And Babylonians, and Massageta3

That take delight in war, all armed with bows.

All Asia lire-consumed unto the isles

Shall drip. And Pergamos, of old revered,

Shall wholly perish, and an utter waste

155 Shall Pitane appear to human eyes.

All Lesbos shall sink deep into the deep,

So as to perish ; Smyrna down the steep

Being rolled shall wail, she who was once revered

And famous shall be utterly destroyed.

IGO And the Bithynians shall lament their laud

Reduced to ashes, also Syria

The mighty, and Phenicia rich in plants.

Woe, woe to thee, O Lycia, for thee

What evils are devised! Of its own will

l!J5 The sea has mounted on the troubled land.

So that the soil of Lycia, once replete

With fragrance sweet, shall wail for earthquake dire,

And bitter floods. Fierce wrath shall also come

On Phrygia, on account of grief for which

170 Rhea, Jove's mother, came and tarried there.

The sea shall overthrow the Taurian race.

A barbarous nation, anil tliu Lapithre

Shall to tlie earth be cast down and despoiled.

The land of Tliessaly shall be destroyed

1 75 By tlie deep eddying river Peneus,

Deep-flowing, sweeping mortals from the earth.

Eridanus [the river that professed

To have begotten once the forms of beasts].

Greece the thrice wretched shall the poets weep,

180 "When out of Italy a mighty king

Of mighty Rome shall smite the isthmus' neck,

A godlike man, whom they say Jove himself

And honored Juno bore, who, courting pi-aise

For his sweet sontrs with a melodious voice,

185 AVill with the wretched mother many slay.

From Babylon shall flee the fearful king

And shameless, whom all mortals justly hate;

For he slew many, and laid violent hands

U]»on the womb; against his wife he sinned,

190 And of flagitious parents was he born.

But he will come unto the Medes and kings

Of Persia Avhom he first sought, and for whom

lie wrought renown, and, witli these wicked ones,

Will lurk against a nation not beloved.

195 He seized the God-made temple, and he burned

The citizens and jieople going in.

Who have been justly eulogized in song.

On liis appearing the creation shook,

King-s perished, but among tliem yet remained

200 Authority, until they had destroyed

The mighty city and the righteous people.

But when in the fourth year a star shall shine,

Which alone shall destroy the entire land.

Because of honor first to Neptune paid,

205 Then there shall come from heaven a miglity star

Into the dreadful sea, and burn the deep.

And Babylon itself, and Italy,

For which full many faitliful Hebrew saints

And also the true temple were destroyed.

210 Thou shalt among base mortals suffer wrongs,

But shalt remain whole ages all a waste.

Hating thy soil, for thou didst long for drugs,

Adulteries were with thee, and with boys

Thou didst indulge in lawless acts of shame,

215 Effeminate, unjust, and wicked city.

Ill-fated above all. Woe, woe to thee,

Thou unclean city of the Latin land !

Mad woman, fond of serpents, by thy banks

A widow thou shalt sit, and over thee

220 The river Tiber shall weep as for a spouse.

O thou of murdei'ous heart and impious soul.

Dost thou not know what God has power to i\o,

And \\\\\\{ liis purpose is? But thou <Uilst say,

"I ani alone, and none shall plunder me."

225 Ijut now thee and all thine shall God destroy,

The ever-living One, and in that land

Ko longer shall a trace of thee remain.

As when of old thy honors God procured.

Remain thou then alone, O lawless one,

2:30 And, mixed with burning fire, dwell in the realm

Of Hades, the Tartarean lawless land.

And now again, f) Kgypt ! I lament

Thy sorrow. Meniphis, leader thou of toils,

Filled with the dead, in thee the pyramids

23.5 Shall utter forth a shameful sound of woe.

Python of old, twin city rightly called.

Be still forever, that thou mayest cease

From wickedness. Thou basely insolent,

Store-house of sorrows, ^Manad, full of woe,

240 Terrible sufferer, and full of tears.

Thou shalt remain a widow through all time.

Thou didst become old ruling the world alone.

But when a white dress Barca round herself

Shall])ut on over that which is defiled,

245 O may I not be, might I not have been !

O Thebes, where is thy great power? A rude man

Shall slay the people; but thou, throwing on

Gray garments, wretched one, shalt weep alone.

And thou shalt make atonement for all things

• 250 AVhich thou hast done, because of lawless deeds
,

And they shall look iipon thee in distress

As one that did possess a shameful soul.

Syene a great man shall overthrow,

And Tentyris of the Ethioi^ians

255 Shall swarthy Indians occupy by force.

Pentapolis, a man of mighty power

Shall make thee weep. O Libya, much bewildered,

Who shall explain thy woes? And who of men

Cyrene, shall bewail thy miseries ?

260 Thou shalt not from thy hateful wec2)ing cease

Until the time of thy destruction conies.

Among the Britons and the wealthy Gauls

Shall ocean, filled with much blood, loudly roar.

For they did evil to the sons of God,

265 When a Phenician king from Syria led

With the Sidonians a vast Gallic force;

And thee thyself, Ravenna, he will slay,

And in the work of murder be a guide.

O Indians and great Ethiopians,

Be not presumptuous, for when Capricorn

Around the pole, and Taurus in mid heaven

Among the Twins shall have encircled these.

And Virgo rises, and about his front

The sun a girdle fastening leads all heaven —

A great ethereal fire shall be on earth.

And in the conflicts of the warring stars

Shall nature become new, and all the land

Of the Indians and the Ethiopians

Shall perish in the midst of fire and groans.

280 Weep also thou, O Corinth, the sad doom

Of thy destruction, when Avith twisted threads

The Fates, three sisters, spinning, lead on high

The one who fled by guile beside the voice

Of the isthmus, until nil shall gaze on him

285 "Who once cut off the rock with beaten bi-ass;

And lie thy land Avill ruin, and will smite

As it has been appointed; for to him

Has the only God given to accomj)lish what

Not one of all the former kings could do.

290 For standing there m power he Avill give others

To pluck off with a sickle from the root

Three heads, so that unholy kings shall eat

Their parents' flesh. For unto all mankind

Murder and terrors are laid up in store

295 Because of the great city and just people

Saved through all time by special providence.

O thou unstable one, and ill-advised,

By evil fates surrounded, unto men

Both a beginning and great end of woe,

300 A creature harmed and saved again by fate,

Excess of evils, woe, and man's great end.

Who anion sf mortals ever longed for thee ?

Who is not angry with thee in his heart ?

In thee cast forth, what king his honored life

305 Lost? All things evilly hast thou disposed,

And deluged all with evil, and by thee

Have beautiful portions of the world been changed.

Into our strife these last, perchance put forth:

And how dost thou say, " I M'ill thee persuade,

310 And if in any thing I blame thee, speak ! "

There once was among men the sun's bright light,

BOOK r. 141

Ami i»roi)hcts' common rays were wide diffusetl,

And language, dripping fair drink for all men,

Aj)peared, developed, and day dawned on all.

315 Because of this, O thou of narrow mind,

Author of greatest evils, both a sword

And sorrow will bo coming in that day.

Beginning and great end of woe to men,

A creature harmed and saved again by fate,

320 Hear the harsh sound of sharp words, bane of men.

But when the Persian land is free from war

And pestilence and woe, tlien in that day

There shall be of the blessed heavenly Jews

A race divine, who in tlie midst of tlie land

325 Shall round God's city dwell; and with great walls

Even as far as Joppa circled round.

They lift themselves up to the dusky clouds.

Ko longer will the tnmipct sound abroad

War's murderous tones, nor shall men be destroyed

330 By the mad hands of foes; but there sluiU stand

Forever monuments of wicked men.

But there shall come from heaven a wondrous man,

Whose hands were stretched out on the fruitful wdn.l,

Tlie noblest of the Hebrews, who once caused

335 The sun to stand still, when he gave command

Willi admirable speech and hallowed lips.

No longer vex thy soul, nor put a sword

Unto thy bosom, O thou child of God,

Rich, only longed-for flower, thou goodly light,

340 Thou consummation noble, longed-for, pure,

Lovely Judea, city beautiful.

Inspired by hymns. No longer on thy soil

Will the Greeks revel with unhallowed foot,

But have within their hearts a similar law.

345 But thee shall noble children reverence.

And at the table stand with holy songs,

With offerings of all sorts and worthy prayers.

As many as endure the weariness

Of light affliction, and are just, shall come

350 To greater good and excellent delights;

But those who sent to heaven foul, lawless speech

Shall against one another cease to speak,

And hide themselves until the world shall change.

But from the clouds a rain of gloomy fire

355 Shall come, and mortals shall no longer reap

From earth the splendid corn; wild and untilled

Shall all things be, till mortal men shall know

The God who rules all, tlie immortal One,

Existing ever; mortal things no more

360 Shall grow old, neither dogs nor carrion birds.

Such as the Egyptians taught should be revered

By tender youthful mouths, and foolish lips.

But all these things the Hebrews' holy land

Alone shall bear; from honey-dripping rock

3G5 And from a spring there shall a rivulet

And milk ambrosial flo\v to all the just;

For in our glorious Maker, God alone,

Having great faith and piety, they hoped,

liut why does the ^vise mind grant me these things?

370 Yet thee, O wretehed Asia, I deplore

In pitying sorrow, and the Ionian race

And Carians, and the Lydians rich in gold.

"Woe, Sardis; woe, woe, Trallis, greatly lovc-l;

Woe, woe, Laodicea, city fair,

375 llow shalt thou perish by the earthquake shock.

Fall into ruin, and to dust be changed !

In gloomy Asia of the rich Lydians

Shall Dian's temple, fixed at Ephesus,

Some day by yawning chasms and earthquake shocks

380 Come headlong down into the dreadful sea.

Even as ships are overwhelmed by storms.

And Ephesus, quite overthrown, shall wail,

Lamenting by her banks, and searching out

Her temple, no more to be occupied.

385 And then, incensed, shall God, the imperishable.

Who dwells on high, send lightning from the heaven

Down on the power of him that is impure.

And in that day, instead of winter's storms

There shall be summer; and to mortal men

390 This shall then be, for the great Thunderer

Will utterly destroy all shameless ones

With thunders, lightnings, and terrific flames

Against malicious men, and ruin them

As godless, so that bodies of the dead

395 Shall lie on eartli more numei'ous than the sand.

And Smyrna also, weeping for Lycurgus,

Unto the gates of Ephesus shall come,

And yet herself the rather come to naught.

And foolish Cumte, with her inspired streams,

By hands of gods and lawless men hurled down,

Shall offer up her joy into the air

No more, but lie a corpse by Cumae's streams.

And then those left shall suffer ills together.

Cumje's rude populace, a hateful tribe,

405 Having a sign, shall know for what they suffered.

And then when they shall have their wicked land

Reduced to ashes, Lesbos, situate

By Eridanus, shall perish evermore.

Woe, woe to thee, Corcyra, city fair,

410 Cease from thy revel. Hierapolis,

Thou also, only soil with riches mixed,

Shalt have what thou hast longed to have, a land

Of many tears, having been enraged against

A country by the streams of Thermodon.

415 And rocky Tripolis, beside the waves

Of the Meander, filled up by the shore

"With mighty waters, thou shalt be destroyed

Utterly, by God's will and providence.

I do not wish to take the neighborincf land

420 Of Phttbus, yet a thunderbolt from heaven

"Wanton Miletus some day shall destroy,

Because she took up Pha?bus' crafty song

And the wise care and prudent plans of men.

Be merciful, All-Father, to the land

425 Of Judah, wanton, fruit-abounding, great,

That we may live to see thy purposes.

For this thou knewest at first, O God, in love,

Tliat to all men it might appear thy gift.

And that they might see what God will bestow.

430 I long thrice wretched Thracia's works to see,

And the wall trailed in dust between two seas,

Even like a river for the swimming fish.

O wretched Ilellesi^ont, some day a child

Of the Assyrians shall throw a bridge

435 Across thee. Against thee will Thracians fight

And of thy power exhaust thee utterly ;

And on the Macedonian land shall seize

A king of Egypt, and a barbarous clime

Will cast the prowess of the leaders down.

440 Lydians, Galatians, and Pamphylians,

With the Pisidians, being armed for war,

With all the people conquer in fell strife.

Thrice wretched Italy, thou shalt remain

Unwept, deserted, in a blooming land,

445 The deadly serpent fully to destroy.

But far above along the ethereal sky

God's voice like rolling thunder shall be heai-d.

And the sun's own imperishable flames

Be no more, and the moon's brilliant light

460 Shall not again be in that latest time,

When God shall rule. All things shall be in gloom,

Darkness shall be on earth, and blinded men,

And evil beasts, and a long time of woe;

So that it will be seen that God is king,

455 And looks down from the heavens on all below.

Himself will not then pity hostile men.

Who sacrifice the herds of lambs and sheep,

And bellowing calves, great calves Avith gilded horns.

To lifeless Hermes and to gods of stone.

460 But let the law of wisdom take the lead.

The glory of the righteous, lest, anon,

The imperishable God be filled with wrath,

And every race and tribe of men destroy;

For it is binding on us to love God,

465 The wise Creator, -who forever lives.

There shall be at the last time, when the mocii

Comes near its end, a world-disputing war.

And it will be in cunning and in guile;

Antl from the earth's extremity shall come

470 A matrieidal man, a fugitive.

Revolving sharp devices in his mind;

He every land will seize, and conquer all;

Wiser than all men, he will know all things.

That on account of which he himself perislied

475 Forthwith he will seize. And he will destroy

Many men and great tyrants, and consume

All of them as none other ever did.

And such as fell he will restore through zeal.

But from the West shall come much war to men,

480 And hills of blood shall to the rivers flow.

But in the plains of Macedonia

The rage drops, and alliance from the West

Is oftered, but destruction for the king.

And then a wintry blast shall blow on earth,

485 And evil war shall fill the land again.

For fire on mortals from the heavenly plains

hall be rained down in showers, fire, and blood.

Water and lightning, darkness, awful night,

"Wasting in war, and on the slaughter gloom;

390 And it will bring destruction to all kings.

Even those then best; and thus shall terminate

The lamentable ruin of dire war.

No longer will one fight with swords, or iron.

Or darts, which things shall not again be right.

495 And prudent people, such as have survived,

Will have peace, having tested wickedness

In order that at last they might have joy.

Ye matricides, leave off the impudence

Of bold effrontery and wicked works,

500 Ye who have basely furnished couch for boys,

And in the brothel harlots made of those

Who once were pure, by means of insolence,

And punishment, and forced indecency.

For in thee lawless mother with her child

505 Held carnal intercourse, and with her sire

The daughter was united as a bride.

Also in thee have kings their ill-starred mouth

Polluted, and in thee have wicked men

Found couch with beasts. O city full of grief

510 And evil, given to reveling, be still.

For virgins will no longer find with thee

The sacred fire of the love-kindling grove.

By thee the loved house was of old put out,

BOOK r. 149

Wlicn I saM' it a second time laid waste,

515 And wrajtpcd in fire by an unholy hand,

House always blooming, temple -watched of God,

Brought forth by saints, imperishable ever,

A ground of hope for soul and body too.

For ▪without burial rites none will praise God

520 Out of the hidden earth, nor Avill the wise

Artificer prepare a stone for such.

Nor did he reverence gold, the cheat of souls

And of the world; but they with sacrifice

And holy hecatombs adored the God

525 And miijlitv Maker of all brcathinc^ thincf^.

But now an unseen and unholy kin^ij

Rose, cast tliis down, and let it go unbuilt,

"With a great multitude and famous men.

But having gone up to the immortal land

530 lie himself perished. Such a sign no more

Was ever wrought on men; so it seemed good

That others the great city should destroy.

For from the heavenly plains there came a man,

A blessed one, who held within his hand

535 A scepter with which God intrusted him.

And all things he ruled nobl}', and restored

To all the good the wealth which former men

Had taken; and all cities with vast fire

From the foundations he destroyed and burned,

540 The towns of men who had wrought wicked deeds.

And that same city which God loved he made

Moi-e radiant than the stars, and sun and moon,

And put on ornament, and made in flesh

A sanctuary very beautiful,

545 And formed for miles a great and boundless tower

Touching the very clouds, and seen by all,

So that the faithful and the just might all

Behold the glory of the eternal God,

A longed-for sight. Morning and evening hymned

550 The praise of God. For there shall no more come

Dire evils ui)on miserable men.

Adulteries and lawless lust of boys.

Nor murder, nor confusion, but with all

A righteous rivalry. Last is the time

555 Of the saints, when the lofty Thunderer,

God, who is founder of tlie mighty temple,

Brings to their consummation all these things.

Alas! alas for thee, O Babylon,

For golden throne and golden sandal famed,

560 Thou ancient kingdom, sole lord of the world ;

Once mighty and all-potent, thou shalt lie

No more in golden mountains, and the streams

Of the Euphrates; thou shalt be laid low

In time of earthquake. But the dreadful Parthians

565 Made thee rule all things. Hold thy insolent mouth,

O vile race of Clialdeans ! Do not speak

Nor be concerned how thou shalt rule the Persians,

Or how thou shall be conqueror of tlie MeJes.

For on account of thy power wliicli thou hadst,

570 Having sent hostages to Rome, and served

In Asia, thou slialt as a prudent queen

Into the judgment uf the unrighteous come,

For whom thou hast sent ransoms. Thou shalt give

Instead of puzzling words keen wrath to foes.

575 And in the last time shall the sea be dry,

And ships no longer sail to Italy ;

But great and fruitful Asia and the plain

Of Crete shall be all water. And great woe

Shall Cyprus have, and on a dreadful fate

580 Shall Paphos rusli, so tliat one shall behold

Salamis, great city, suffering mighty woe.

Kow waste and fruitless shall she be aijain

Upon the coast ; and locusts not a few

The Cyprian land shall ruin. Look at Tyre

585 And weep, O hapless mortals ! Fearful wrath

"Waits thee, Phenicia, until thou fall

A vile corpse, so that sirens truly weep.

In the fifth generation, when the ruin

Of Egj'pt shall have ceased, and shameless kings

590 Mingle together, nations of all tribes

Shall camp in Egypt, and in Macedonia,

And Asia, and among the Lydians

Shall rage a cruel world-oppressing war

Of much blood and dust, which the king of Rome

595 And rulers of the West shall cause to cease.

"When wintry storm comes di-opj^ing like the snow,

And the great river and vast lakes are frozen,

Straightway into the Asian land shall go

A barbarous multitude, and the dire race

COO Of Thracians like a feeble thing destroy.

And then will wretched mortals, hunger- worn.

Devour their parents, and gulp down all food,

And wild beasts in all dwellings eat their food,

They and the birds devour all mortal men.

605 And with the wicked ocean shall be filled,

Being blood-red from the river — flesh and blood

Of foolish men. Then thus a littleness

Shall be upon the earth, that of mankind

And womankind the number one may see,

610 But myriad things shall a dire race bewail

At the end, when the sun sets not to rise.

But to remain submerged in ocean's wave,

Because it saw the baneful wickedness

Of many mortals. And a moonless night

015 Sliall gatlicr round the mighty heaven itself,

Ami no small mist shall hide the Avorld's ravines.

But then a second time shall God's light rule

The good men, even as many as praise God.

Isis, thrice wretched goddess, thou alone

620 Shalt by the waters of the Nile remain,

A lawless Bacchanal upon the sands

Of Acheron, and over all the earth

No more shall memory of thee remain.

And thou, Serapis, sitting on the stones,

625 Shalt be in trouble about many things.

Thou shalt in thrice unhappy Egypt lie

An immense corpse ; all that in Egypt bore

A love toward thee shall wail thee bitterly.

But such as praise God, having in their miiuls

G30 Unimpaired reason, know that thou art naught.

And then a liuen-vested priest shall say :

" Come, let us raise a beautiful temple of God

In truth ; come, let us change the fearful laws

Of our forefathers, by which they required

635 Processions, and performed their mystic rites

To gods of stone and clay that had no sense.

Let us our souls turn and give j>raise to God

The imperishable, who himself is sire,

640 Who always has been, who is Lord of all

The true one, king, and soul-sustaining sire,

The mighty God, existing evermore.

And then in Egypt there shall be a great

And holy temple, and their sacrifices

G45 Into it shall the God-made people bring,

And God shall give to them eternal life.

But when the Ethiopians forsake

The shameless tribes of the Triballians,

And cultivate their Egypt, wickedness

650 They will begin, that afterward all things

May come to pass. For they shall overthrow

The mighty temple of the Egyptian land,

And on earth will God rain a fearful wrath

Upon them, and all base and lawless men

655 Shall be destroyed. And in that land no more

Will any one receive forbearing grace,

Because they did not guard what God had given.

The threatening of the shining sun I saw

Among the stars, and in the lightning flash

GGO The dire wrath of the moon. Tlie stars travailed

With battle ; God permitted them to fight.

For in the sun's stead long fire-flames arose;

The morning star made fight and trod upon

The Lion's back, and tlie moon's double lu)rn

665 Clianged its face; Capricorn smote Taurus' neck,

But Taurus took away from Capricorn

Returning day; Orion wouhl no more

Abide the yoke, and the lot of the Twins

Did Virgo change to Aries ; no more shone

670 The Pleiads, and the Dragon left his zone.

Pisces went down into the Lion's belt;

The Crab remained not, for he feared Orion;

Scorpio approached the dreadful Lion's tail.

And from the sun's flame slipped the Dog away;

675 Aquarius kindled to a flame the might

Of the strong shining one. The flame itself

"Was roused up till it shook the warring ones,

And in a rage hurled them headlon*^ to earth.

Then quickly smitten down upon the waves

680 Of ocean, it set all the earth on fire,

And the high heaven remained without a star,

(51-4-530.)

BOOK VI.

BOOK VI.

The Immortars miglity Son, renowned in song,

Proclaim I from the heart, to whom a throne

The most high Father gave for a possession

Ere he was born; and then he was raised up,

5 In flesh given him, and washed in Jordan's stream,

"Whicli bears with gleaming foot the waves away.

He havinsz fled from tire first shall behold

The blessed Spirit of God descending down

With white wings of a dove. And he shall blooni

10 A blossom pure, and all things shall burst forth.

And he will show to men the ways, will show

The heavenly])aths, and with wise words teach all.

And he will lead to righteousness, and win

The hostile people, boasting a descent

15 From a celestial Father. He will tread

The billows, and men's maladies destroy.

He will raise up the dead, and many woes

Drive far away; and from one root shall come

Enoutrh of bread for men, when David's house

20 A scion shall bring forth, and in his hands

This book is scarcely entitled to a place among the Siby lline Oracles, or to

be called a book. Il is a brief hymn in honor of Christ an d the cross, and

probably of later date tlian any other 160 THE SIBYLLIN E ORACLES.

Shall be the whole world — land and heaven and sea.

He will flash lightning on the earth, as once

The two born from each other's sides beheld

The light appear. And this shall come to pass

25 When earth rejoices in hope of a son.

But for thee only, Sodomitic land,

Are miseries in store, for with fell mind

Thou didst not give attention to thy God,

Who laughs at mortal schemes, but out of thorns

30 Didst plait for him a crown, and fearful gall

In wanton insolence of spirit didst mix.

This shall bring on thee bitter miseries.

O wood most blessed, on whicli God was stretched,

Earth shall not hold thee, but a heavenly house

35 Shalt thou behold, when the new form of God

Shall flash forth as the lightning into view.

BOOK VII.

O Rhodes, thou wretched one, thee first I mourn.

Of cities first, first shalt thou be destroyed,

Bereft of men and of all means of life.

And Delos, thou shalt sail upon the sea,

6 And be unstable on the watery way.

Cyprus, a billow of thy bridal sea

Sliall some time ruin thee. Thee, Sicih',

The burninjr fire within thee shall consume.

* * * *

Nor heed God's terrible and pleasant water.

* * * *

10 Noah, sole fugitive of all men came.

* * * *

The land shall swim, the mountains and the air

Shall also swim, all things shall water be.

And all things shall by water be destroyed.

Tlie wind shall cease, and a second age begin.

15 O Phrygia, from the upper water first

Tliis book is of Christian or Jewish-
Christian origin, and probablj' be-

longs to the close of the second, or the early part of the third, century, A. D.

To break forth, tlioii thyself shalt be the first

To deny God, being pleased with other gods,

Who shall destroy thee, miserable one.

When many rolling years shall be complete.

20 The wretched Ethiopians, suffering

By pitiable woes, and crouching down

In terror, shall be smitten by the sword.

Rich Egypt, ever caring for the corn

Which the Nile underneath his floating waves

25 Makes seven times drunk, shall perish by the strife

Of tribes with one another. Quickly then

Will men drive Apis out, no god for men.

Woe, woe, Laodicea, dai'ing one,

Thou shalt be false, God having never seen;

30 And Lycus' surges shall wash thee away.

He himself, who is born the mighty God,

Shall work great signs, and in the midst of heaven

Shall hang an axle, and shall place on high

A mighty terror to be seen by men,

35 Measuring a column with an immense fire,

Whose drops shall slay the races of mankind

That have done evil. For a time will come

When men may God appease, but put no end

To bitter sorrows; but tln'ough David's house

40 Shall all things be fulfilled. For unto him

Has God himself given and confirmed a throne;

And messengers beneath his feet repose.

Some in the fire, some in the streams apj)ear,

Others save cities, and some send forth winds.

45 And unto many men shall life be hard,

Entering in souls, and changing minds of men.

But when a new shoot from the root shall spring.

The vast creation which he once to all

Spread forth abundantly for nourishment,

50 And all things with the times shall be complete.

But when strange Persians, warlike tribe, shall rule,

The bridal chambers shall be full of fear

Because of lawless tribes. For her own son

Will mother have as husband, son will harm

55 ITis mother, daughter couching by her sire

Shall sleep according to barbarian law.

But afterward to them the Roman Mars

Shall shine forth from a multitude of spears,

And they shall mix much land with human blood.

60 But then the chief of Italy shall flee

From the power of the spear, and they shall leave

Upon the land a shaft engraved in gold,

Among the foremost fighters, evermore

Bearing a symbol of necessity.

65 But tlien shall Ilias sink into the tomb,

Wicked and piteously starred by fate,

No wedding there, and brides shall deeply grieve.

Because they knew not God, but ever gave

The echo to the cymbal and the drum.

70 Consult tbe oracle, O Colophon;

For over thee is hanging fearful fire.

Ill- wedded Thessaly, the earth no more

Shall see thee, nor thy ashes, and alone

Escaping from the main-land thou shalt sail;

15 So, hapless one, thou shalt be war's vile filth,

Falling by means of rivers and sharp swords.

And thou, O hapless Corinth, shalt receive

Around thee heavy war, thou timid one.

And by each other ye shall be destroyed.

80 O Tj're, how much shalt thou alone receive ?

For the small number of the pious men

Within thy land will scatter thee afar.

O Coele-Syria, thou towerest high

Above Phenician men, for whom the sea

85 Of Berytas lies pouring forth abroad;

O wretched one, thou hast not known thy God,

Who once in Jordan's waters bathed himself.

And over Avbom tlie Spirit spread his wing;

Who, ere the earth and starry heaven were formed,

90 Was made a ruler of his Father's word,

And by the Holy Spirit put on flesh,

And quickly flew unto his Father's house.

Three towers for him the rali^htv heaven has fixed.

In which God's noble stewards shall abide,

95 Hope, piety, and longed-for reverence.

In gold and silver having no delight.

But in the holy reverence of men,

And sacrifices, and most righteous thoufrhts.

But thou to the immortal, mighty God,

(90 O wretched one, thou didst not know thy God,
Who once in the mouth of Jordan washed himself,
--And the Spirit spread his wings in flight towards him--
Who before both the earth and starry heaven Was,

actual Word, begotten by his Father,
95 And by the Holy Spirit donning flesh He quickly flew unto his Father's house.)

100 The lofty One, shalt offer sacrifice,

Not melting grains of frankincense in fire,

Nor smiting with the sword the shaggy lamb.

But with all such as bear thy blood, take thou

"Wild fowls, and, having prayed, send them away

105 And turn thy eyes to heaven ; and thou shalt pour

On the pure fire the water, and thus cry :

" O Father, thou who didst beget the Word,

A bird have I sent thee, swift messenger

Of words, O thou Word, sprinkling thy baptism

110 With holv waters, throus:h wMuch from the fire

Thou didst make thvsclf manifest to liirht."

Thou shalt not shut the door when unto thee

A stranger comes in need to keep away

Hiinger of poverty, but taking hold

115 Of that man's head, and sprinkling it with water,

Pray thrice, and cry unto thy God such things :

" I ask not riches. Sujjpliant I received

Once openly a sujipliant. Father, thou

Provider, hear ; thou wilt give him that prays."

120 Then, when the man has gone, say : "Press me not,

God's sacred service, righteous, holy, free,

By which Gehenna was reproved . . .

O Father, strengthen thou my wretched heart.

To thee I look, to thee, the XJndefiled,

125 Who wast not fashioned by the hands of men."

Sardinia, weighty now, thou shalt be changed

To ashes. Thou shalt be no more an isle,

When comes a decade round. Amid the waves

Shall sailors seek thee when thou art no more,

130 And the king-fishers for thee shall lament.

Mygdonia, rugged, inaccessible,

A watch-fire o'er the sea, thou boastest age,

And of age thou shalt perish altogether

With the hot wind, and rave with many woes.

135 O Celtic land, on thine own mountain heights,

Along the Alps so inaccessible,

Deep sand shall altogether cover thee.

Tribute shalt thou no longer give, nor corn,

Nor pasture ; but thou shalt forever be

140 Deserted by the nations, frozen thick

With chilling ice, and shalt atone the wrongs

Which thou, unholy one, didst not discern.

BOOK ril. 160

Great-hearted Rome, thou to Olymjms shall

Fhisli lightning after Macedonian spears;

145 But God shall make thee utterly unknown,

When yet thou seemst more firmly to remain.

Then to thee such things I will cry aloud.

Being ruined thou wilt speak aloud, once bright

And clear. A second time to thee, O Rome,

150 Again a second time I'll speak to thee.

And now thee, wi-etched Syria, piteously

Do I bewail. O Thebans ill-advised.

In you there is an evil noise, flutes play,

The trumpet sounds for you an evil note,

155 And ye shall see the entire land destroyed.

Woe, woe to thee, thou wretched, ugly sea!

Thou shalt be utterly consumed by fire,

And thou wilt ruin jieople with thy brine.

Fur there shall be such raging fire on earth

100 As flows like water, and it shall destroy

The whole lantl ; mountains it will set on fire,

Burn up the rivers, empty out the springs.

The world shall be disordered, men destroyed.

Then sorely burned, the wretched ones will look

105 Toward heaven, not with stars, but fire inwrought.

Not cpiickly do they perish, but destroyed

LiM I-
i3. To Olympus. — The reference seems to be to the de cisive battle

of Pydna on the Macedonian coast, just north of Mount Olympus, where

the Romans defeated the Macedonians, and put an end

to their kingdom.

Under the flesh and burning in the spirit

For endless years, tliey will know that God's law

Is hard to prove, and cannot be deceived.

170 And then earth shall be taken by violence,

Whatever god she daringly set forth

Upon the altars, and shall be deceived

By the smoke through the air, producing woes.

But they shall bear much longing, who for gain

175 Prophesy shameless things and lengthen out

The evil time ; who, clothed in shaggy skins

Of sheep, themselves as Hebrews falsely pass,

AVhich race they have no part in, but with words

Constantly talking, misers in their woes,

180 They will change customs, and will not persuade

The just, who througli the heart propitiate God.

But in the third lot of revolving years,

The eighth, first shall another woild appear.

And there shall be a long unyielding night.

185 And then shall pass around a dreadful stench

Of brimstone, messenger of homicides.

When men by night and hunger shall be killed.

Then a pure mind will he beget in men.

And will establish thy race as it was

190 To thee aforetime. No more shall one cut

Deep furrows with the plow, nor oxen sink

The guiding iron downward; nor shall vines

Nor ears of corn be seen, but all shall eat

The dewy manna with their fair white teeth.

195 With them then also God himself shall be,

And teach them, as he tauglit mo, doleful one.

For O, how many evils once I did

Knowingly ! Also many other things

I wickedly and cai-elessly performed.

200 Countless my couches, but no marriage bond

Concerned me, and to all a savage oath

I rashly brought. The needy I shut out.

And among those who went to the like glen

I went, and did not heed the voice of God.

205 Therefore did fire devour me, and shall gnaw,

For I myself shall not live, but a time

Of evil shall destroy me. Then will men

Make me a grave, passing me by the sea

And killing me with stones. For Avith my sire

210 A dear son share I. Stone me, stone me, all ;

For ihus shall I live, and fix eyes on heaven.

BOO K VIII.

God's revelations of great wrath to come

In the last time upon tlie faithless world,

I make known, ju-ophesying to all men

Accordinor to their cities, from tliattime

5 When the great tower fell, and the tongues of men

AVere })arted into many dialects.

First of the Egv'j^tian kingdom did I speak,

Then that of Persians, Ethiopians, Medes,

And also of Assyrian Babylon,

10 Then the great i)ride of Macedonia;

Now am I into tlie domini(m sent

Of celebrated lawless Italy.

At last unto all mortals will it show

• Manifold evils, and exhaust the toils

15 Of men of every land. And to the "West

Will it the warrior king of nations lead,

(iive laws to p«'op]os, and subdue all things.

Late will the mills of (iod grind the fine Hour.

Fire then will ruin all things, and to dust

20 Reduce the summits of tlie leafy hills.

And all flesh. Love of gain and want of mind

Of evils a beginning are to all ;

This book is obviously of Clirisiiiiu origin, composed of v

arious fragments,

and probably not earlier than the beginning of the third century.

For of deceitful gold and silver springs

Longing desire, for nothing mortals deem

25 Better than these, not the sun's light, nor heaven,

Nor sea, nor the broad earth whence all things grow,

Nor God who gives all things. Maker of all ;

Nor faith, nor piety do they prefer.

Source of impiety, confusion's guide,

30 A means of wars, an enemy of 2->cace,

Is want of understandinc:, setting: fathers

At enmity with sons, and sons with fathers.

And marriage in comparison with gold

Will have no honor. Borders land will have,

35 And guards each sea, divided craftily

For all that have gold, so that evermore

Those wishing it possess the nursing earth.

They waste the poor, that they themselves more land

Procuring may enslave them by deceit.

40 And if the huge earth from the starry heaven

Held not her throne afar, even light to men

Had not been equal, but, being bought with gold.

Had by the rich been owned, and for the poor

God must have then prepared another world.

45 On thee some day shall come, O haughty Home,

A fitting stroke from heaven, and thou the first

Shalt bend the neck, be leveled to the earth.

And fire shall utterly consume thee, beat

Upon thy pavements, and thy wealth shall perish,

50 And on thy site shall wolves and foxes dwell.

And then shalt thou become all desolate

As though thou liadst not been. Where then Avill be

Palladium ? What God will keep thee safe,

Whether of gold or stone or brass ? Or then

65 Where the decrees of thy assembly ? Where

Rhen, or Krouos, or the race of Jove,

Anil all those whom thou didst once hold in awe,

Demons without life, phantoms of the dead,

The boast of whose tomb ill-starred Crete sliall liavo,

CO Worsliiping thrones of tlie unconscious dead ?

When tliou hast had thrice five voluptuous kings,

And hast enslaved the world from east to west,

A gray-haired prince shall rise, bearing the name

Of the near sea, and with polluted foot

C5 Will he survey the world, and gifts obtain,

And liave vast sums of gold, and gather up

Of hateful silver iiiore, and having strii)ped

[The peoples], he will then again return.

And in all mysteries will he partake

To Of Magian shrines, show forth a child as god,

Abolisli all things sacred, and disclose

To all from the first the mysteries of deceit.

Sad then will be the time wlien he himself.

Sad one, shall perish. And the populace

75 Some time will say: "O city, thy great power

lias fallen, knowing that an evil day

Staightway is coming." Then shall weep together

Fathers and infant children, when they see

Before them thy m(^)st lamentable fate.

80 Woe, woe, they wail by Tiber's mournful banks.

After him at the last shall three bear rule

And fill the name out of the God of heaven,

Whose power now is and shall be evermore.

And one, an old man, very long will wield

85 The scepter, a most pitiahle king,

Who all the treasures of the world shall guard,

And shut up in his houses, that when comes

The matricidal fugitive again

From the earth's ends, having given these things to all,

90 Vast wealth on Asia he will then bestow.

And then shalt thou weep, having put aside

The glory of the ruler's purj»le robe,

And put on mourning garments, O proud realm,

Otfspring of Latin Rome. No more to thee

95 Shall be the glory of thy lofty mien.

Nor shalt thou, hapless, ever be raised up.

But prostrate shalt thou lie; for even the glory

Of eagle-bearing legions shall fall down.

Where then thy power ? What land will be ally,

100 O thou who hast been lawlessly enslaved

By thine own follies ? For through all the earth

There will be then confusion of mankind,

When the Almighty, coming to the throne,

Shall judge the souls of living and of dead,

105 And all the world. And parents will not be

Dear to their children, nor will children be

To parents, on account of wickedness

And unexpected trouble. Then to thee

Shall gnashing, capture, and dispersion come,

110 Cities shall fall and earth be rent in chasms.

When thus upon the billows there shall come

A dragon bearing fire, and full within.

And shall afilict thy children, there shall be

BOOK Yin. 179

Famine and tribal \v:\r, and near at liantl

115 Is the end of the world, and the last day

And judgment of the immortal God for such

As are both called and chosen. First of all

Inexorable wrath shall fall on Rome;

A time of blood and wretched life shall come.

120 Woe, woe to thee, O land of Italy,

Great, barbarous nation; thou didst not perceive

AVhence naked and unworthy thou didst come

To the sun's light, that to that place again

Naked thou shouldst return, and then come forth

125 To judgment, as one who unjustly judged.

"With hands gigantic coming from on high

Alone throu<di all the worM, thou shalt abide

Under the earth. By naphtha and asphalt

And suli)hur and much fire thou utterly

130 Shalt disappear, and be as burning dust

Forever, and all who behold shall hear

From Hades an exceeding mournful wail.

And gnashing of teeth, and with thine own hands

Thou wilt forever beat thy godless breast,

135 To all alike there shall be equal night.

To rich and poor; naked they came from earth

And naked into earth again they go.

They grow, complete their time, and cease from life.

Ko slave, nor lord, nor tyrant will be there,

140 Nor king, nor leader, filled with vain conceit.

No legal advocate, nor magistrate

Judging for money; nor do they pour out

The blood of sacrifices in libations

Upon the altars. Not a drum will sound,

145 Nor cymbal, nor the perforated ilute

Of fi-eiizied tone, nor sound of pij^e like that

Of crooked dragon; nor the barbarous trumpet

The harbinger of wars, nor drunken men

In lawless revels, nor in choral dances,

150 Nor sound of lyre; no instrument of evil,

Nor strife, nor wrath of various kind, nor sword

Is with the dead, but unto all alike

Eternity is keeper of the key

Of the great prison for God's judgment-seat.

155 With images of gold and silver and stone

Be ready, that unto the bitter day

Ye may come, thy first punishment, O Rome,

Even a gnashing anguish to behold.

And no more under slavish yoke to thee

IGO Will either Greek or Syrian put his neck,

]>arbarian or any other nation.

Thou shalt be plundered and shalt be destroyed

For what thou didst, and wailing loud in fear

Thou shalt give until thou shalt all repay.

105 And thou shalt be a triumph for the Avorld,

Also a matter of reproach for all.

And then the sixth race of the Latin kings

At last end life, and lay the scepter down.

From the same race another king shall reign,

170 Rule the whole earth and hold the scepter firm;

And he shall govern with untrammeled power

And by the counsels of the mighty God.

Sons and a race of stable sons are his,

For tluis it is decreed, as time rolls on,

175 When tlierc shall be of Egyjtt thrice five kings.

Thence when the phenix the fifth time aj>pears,

He will come i)illaging a race of people,

A countless tribe, the nation of the Hebrews.

Then Mars will plunder Mars, and he himself

180 Shall the presumptuous threats of Rome destroy.

Perished the power of Rome, once fiourishing,

Along with ancient kings of neighboring cities.

No longer will the plain of fertile Rome

Prevail, when out of Asia comes with Mars

185 One bearing rule; and having wrought all this

lie afterwards will in the city come.

And thrice three hundred eight and forty j'cars

Shalt thou in full complete, when ill-starred fate

Shall seize upon thee, finishing thy name.

190 Alas for me, me, the thrice wretched one!

When shall I see that day of thine, O Rome —

Thine, but most for all Latins? Honor him

If thou wilt, who ascends the Trojan car.

As by a secret birth from Asia's land.

195 Having a soul of fire. But when he smites

The isthmus, peering eagerly around,

Going to all and passing through the sea,

Then will black blood go after the great beast.

And a dog chase the lion which destroys

200 The shepherds. But his scepter they will take,

And into Hades he will pass away.

The last but greatest ill shall come to Rhodes.

And base captivity yet waits for Thebes.

Egypt shall perish by her ruler's baseness.

205 But those men who escaped the utter ruin —

Thrice blessed, four times blessed, was each man!

And Rome shall be a room, and Delos dull,

And Samos sand. . . .

Later shall evil on the Persians come

210 For their pride, and all insolence shall perish.

And then a holy king o'er all the earth

And to all ages shall the scepter wield.

Having risen from tlie dead. A piteous fate

Will then the Most High bring on those at Rome,

215 And on all men, and all within these bounds

Shall perish. But they will not be persuaded

Of what much better is. But when for all

The evil day of famine and of plague

Shall come on, and of uproar hard to bear,

22u Even llien again that fonncr tlaring priuco,

Having convened tlie council, sball forthwith

Take counsel with them how he may destroy.

*****

Blight shall appear along with flowers and leaves,

Antl heaven's base shall display on the firm rock

225 Rain-storm and fire, and much wind on the land,

And over all the earth a multitude

Of poisonous sowings. Yet again they'll work

With shameless soul, nor fear the wrath of God,

Nor that of man. Forsaking modesty

230 They will choose shame, become tyrannical

And violent transgressors, liars too.

Lovers of unbelief, evil-doers.

Untrue, faith-killers, pouring out foul speech

In false words; no sufficiency of wealth

235 Will they have, but will basely gather more.

Subject to tyrants, they will be destroyed.

The stars shall all fall down into the sea,

Many stars one by one, and the bright star

Men call a comet is a sign of evil,

240 Of much war and calamity to come.

Let me not live when the gay one shall rcicrn,

But then, when heavcTdy grace shall rule Avilhin,

And when a holy child the murderous guile

Of all shall utterly destroj' with chains,

184 THE SIBYLLINE ORACLES.

245 Opening the baleful deej) and suddenly

The house of wood shall cover mortals round.

But when the tenth generation shall go down

To Hades, then shall come the mighty power

Of one of female sex; and God himself

250 Will i)errait many evils to increase,

When she with royal honor crowns herself ;

And all the year will be how like an age!

The parched sun running onward nightly shines,

The stars will leave the heaven : and rushino; on

255 With a strong tempest, he will waste the earth.

And there shall be a risinc: of the dead:

The lame shall swiftly run, the deaf shall hear,

The blind shall see, those who spoke not shall speak,

And life and wealth shall be alike to all.

260 The land the same for all, divided not

By walls or fences, shall more fruits produce.

And fountains of sweet wine, and of white milk,

And honey he will give . . .

* * * *

And judgment of tlie immortal God. . . .

205 But when the seasons God shall chanfje, . . .

Winter producing summer, then oracles [will all be ful-

filled].

But when the world has perished. . . .

BOOK yjji. 1S5

Jesus Ciikist, Son of God, Saviour, Cross.

Earth will sweat wlun the judgment sign appears,

And the eternal King will come from heaven

270 In person to judge all flesh and all the world.

The faithful and the faithless shall see God

Exalted with the saints at the end of time.

The souls of fleshly men upon his throne

Lines 268-309. This passage is celebrated as beiu;,' an acrostic of lliirly-

four Hues in tlie Greek text, tlie first letters of which line s form the title

given above, namely, Jesus Christ, God's Son, Saviour, Cross. It is quoted

in full by Eusebius in his report of Constantino's Oration to the Assembly

of the Saints, xviii [G., 20, 1283, 1289], and, excepting t he seven lines repre-

senting the word Cross, by Augustine, de Civitate Dei, x viii, 23 [L., 41,

579], we give in our text a faithful translation of the Gree k without any

attempt to transfer it into a corresponding English acros tic. The English

reader, however, may bo pleased to compare the follow ing version found

in Dodd's translation of Augustine's City of God, vol. iii.

pp. 242, 243

(Kdinb., 1878).

1 Judgment sliall moisten the earth with the sweat of its standard,

Il Ever enduring, behold tlie king shall come through the ages,

2 Sent to be here in the tiesh, and judge at the last of th e world.

God, the believing and faithless alike shall behold thee

T Uplifted with saints, when at last tlie ages are ended,

2 Sisted before him are souls in the llesh for his judgme nt.

X Hid in thick vapors, the while desolate lieth the earth,

P Rejected by men are the idols and long hidden treasu
res;

E Earth is consumed by the lire, and it scurcheih the oc
ean and

heaven ;

1 Issuing forth, it destroyeth the terrible portals of hell.

2 Saints in their body and soul freedom and light shall in herit;

T Those who are guilty shall burn in tire and brimstone f orever.

Occult actions revealing, each one shall publish his secr ets;

2 Secrets of every man's heart God shall reveal in the li ght.

6 Then shall bo weeping and wailing, yea, and gnashing

of teeth;

E Eclipsed is the sun, and silenced the stars in their cho rus.

Over and gone is the splendor of moonlight, melted the heaven.

T Uplifted by him are the valleys, and cast down the mo untains.

(217-222.^

He will judge, Avlien the whole world is laid waste,

275 And thorns sj^ring up. And men will cast away

Their idols and all wealth. And searching fire

Will burn the land, the heaven and the sea ;

And burn the gates of Hades' prison-house.

Tlien to the free light of the saints shall come

280 All the flesh of the dead, but lawless ones

The fire will try forever. Every thing

One did in secret will he then declare,

For dark breasts God will open to the light.

Wailing will come from all, and gnashing of teeth ;

285 The brightness of the sun will be eclipsed.

And the dances of the stars; the heaven shall whirl.

And the moon's beaming luster be destroyed.

lie will exalt the valleys and destroy

The heights of hills, and no more shall appear

290 A gloomy height among men. With the plains

The mountains wall be level, and no more

Will there be any sailing on the sea.

For earth with springs shall be by thunder parched,

And dashing streams shall fail. The trump from

heaven

295 Shall send a woful sound, and bellow forth

T Utterly gone among men are distinctions of lofty and l owly.

1 Into the plains rush the hills, the skies and oceans are mingled,

0, what an end of all things ! earth broken in pieces sliali perish ;

2 Swelling together at once shall the waters and flames flow in rivers.

2 Sounding, the archangel's trumpet shall peal down fro m heaven,

fl Over the wicked who groan in their guilt and their man ifold

sorrows.

T Trembling, the earth shall bo opened, revealing chaos and hell.

H Every king before God shall stand in that day to be ju dged,

P Rivers of fire and brimstone shall fall from the heaven s.

Lines 275-276. Cited by Lactantius, Div. Irist., vii, 19 [L., 6, 79S],

Lines 294-295, Cited by Lactantius, Div. Inst., vii, 16 [L., 6, 792],

(223-239.)

Approaeliing pest ami sorrows of the world.

And tlien the widely-yawning earth will show

Tartarean chaos, and all kings shall come

Unto God's ju<lgment-seat. From heaven shall flow

300 A stream of tire and hrimstone. But the Wood

Shall then he to all mortals for a sign,

Anion cr the faithful a distinixuished seal,

The longed-for horn, the life of pious men,

But the world's stumbling-block, bestowing light

305 On the elect by water in twelve streams.

And then the she^therd-rod of iron shall rule.

This one now in acrostics written down

Is our God, Saviour, and immortal King,

Even the one who suffered for our sake.

310 Whom Moses typified, when he stretclied out

Holy arms, conquering Amalek by faith.

In order that the people may know him

To be elect and honored before God,

The rod of David, and the very stone

315 Which he indeed once promised, and in whom

lie Avho believes shall have eternal life.

For not in glory, but as mortal man

Shall he come unto judgment, pitiable,

Dislionored, without beauty, that he might

320 Give hope to them that mourn; and lie will give

Form to corruptible flesh, and heavenly faith

To those without faith, and entirely change

Man who was fashioned by the hand of God,

And whom the ser])ent ci'aftily deceived

325 To go away unto the fate of death.

And gain a knowledge of the good and bad.

And so, forsaking God, serve mortal ways.

For taking him at first as counselor,

From the beginning, the Almighty said :

330 " O child, forthwith let us make, both of us.

Forming from our own image, mortal tribes;

I with my hands and thou then with the Word

Shalt serve our form, that we may give to it

A common origin. Keeping in mind

335 This purpose, into judgment he will come:

And to a holy virgin he will bear

An antitypal copy, giving light

By water through the elder's hands, by word

Doing all things, and healing all disease.

340 His word shall stay the winds, and with his feet

He'll calm the raging sea, and walk thereon

In peace and faith. And with five loaves of bread

And one fish of the sea, in a desert place

Will he of men four thousand satisfy;

345 And taking all the fragments which remain.

BOOK nil. 189

Twelve baskets lie Avill fill for the people's hope.

And he will call the souls of blessed ones,

And love the sorrowful, who being mocked

Will render good for evil, beaten, scourged,

350 Yet ever longing after poverty.

Knowing, beholding, hearing every thing.

The heart he will discern, and lay it bare

Unto conviction. For of all things he

Is hearing, mind, and vision, and the Word,

355 Who made all forms, to Avhom all things give ear ;

The dead he saves, and healeth all disease.

At last into the hands of lawless men

And faithless he will come, and they will give

With hands unholy blows as against God,

3G0 And poisonous spittle from polluted mouths.

And he will give his holy back to scourges

[For he himself shall give unto the world

A holv virLrin], and silent he remains

Under the scourge, lest any one should know

305 Who or of whom he is, or Avhence he came,

In order that he may speak to the dead.

And he will also wear a crowni of thorns.

For out of thorns shall ever come the crown

Of holy ones elect. And with a reed

According to their laws they'll pierce his side.

For from reeds by another spirit moved

Was lie brought up for judgments of the soul.

And wrath and recompense. But when these things

Which I have spoken shall all be fulfilled,

Unto him then shall every law be loosed,

"Which from the lirst by the decrees of men

Was given because of disobedient people.

He will spread out his hands and all the world

Will measure. Gall for food, and vinegar

380 For drink, they gave him ; they shall dearly pay

The price of this inhospitable board.

The temple's veil is rent, and in midday

For throe hours shall a monstrous night jirevail.

For when the eternal Ruler came on earth,

385 It was again shown, what had been concealed

From the thought of the world, that men no more

Should serve the secret temple and the law.

And he shall come to Hades, and announce

To all the saints hope, the end of the ages,

390 And the last day ; and death's lot he will end,

Tlie third day sleeping, and then from the dead

Freeing himself he will come into light,

First having shown the power of the resurrection

To the elect, washed from their former sin

395 By means of water from the immortal spring.

That, being born again, they might no more

BOOK YIII. 191

Serve the unlawful customs of the world.

First to his own will then the Lord apjjear

In the flesh as he was before, and show
400 **In hands and feet four marks fixed in his limbs,**

As if for east and west, and north and south ;

For even so many kingdoms of the world

Shall consummate this lawless, blameful deed.

Daughter of Zion, holy one, rejoice.

405 Thou who hast suffered many things, thy King,

Mounted upon a foal is entering in,

Appearing meek to all, that he may wrest

Tlie slavish voke so heavy, under which

We are enthralled, and which lies on our neck,

410 And loose the godless laws and powerful bonds.

Know thou thy God, him who is Son of God,

Givincc him sflorv, and within thy breast

Holding him cherished ; love him from the soul

And bear his name. The former deeds put off,

415 And loose them by his blood, for by thy songs

And by thy prayers he will not be appeased.

Kor unto perishable sacrifices

Will he give heed, being imperishable,

13ut ratlicr he delitjhts in s:7cred son<x

420 Of holy mouth, proceeding from the soul.

Know who he is, and thou shalt see thy (god)Maker.

Then shall the elements of all the worhl

Be desolate, air, earth, sea, flaming fire.

And sky and night, and all days to one fire

425 And to one barren, shapeless mass shall come.

For all the luminous stars shall fall from heaven ;

No more will winged birds fly through the air,

Nor footstep be on earth ; for all wild beasts

Shall perish, voices of men, beasts, and birds

430 Shall be no more. The world, being disarranged,

Shall hear no useful sound, but the deep sea

Shall echo back a mighty threatening noise,

And swimming, trembling creatures of the sea

Shall all die ; and no longer on the waves

435 Will sail a freighted ship. The earth shall groan

Blood-stained by wars ; and all the souls of men

Shall gnash their teeth — the souls of lawless men,

Wasted by lamentations and by fear,

By hunger, thirst, and j^estilence and murders —

440 And they shall call it beautiful to die.

And death will flee from them, for death no more

Nor night shall give them rest. And many things

"Will they in vain ask God who rules on high.

And then he will turn openly his face

445 Away from tliera. [For he gave seven ages.

Days of repentance unto mortal men.

Fashioned by means of a holy virgin's hand.]

All these things to my mind did God reveal.

And all that has been spoken by my mouth

450 Will he fulfill. The number of the sands.

And measured spaces of the sea I know.

I know" the secret places of the earth.

And gloomy Tartarus, and men who are.

And who sliall be hereafter, and the dead.

455 I know the numbers of the stars and trees,

And all the species of the quadrupeds,

And swimming things, and birds that fly aloft.

For I myself the forms and mind of men

Have fashioned, and right reason have bestowed,

400 And tauglit them knowledge. I who see and hear

Formed eyes and oars ; and I observe each thought.

And have nivself a knowledge of all thinofs.

Silent a Avhilo, and afterward reproving,

And punishing whatever any man

465 Has done in secret. On God's judgment-seat

I also come to speak with mortal men.

Also the dumb I understand, and hear

The one who speaks not, and I know how great

The entire height from earth to heaven is.

470 And the beginning and the end I knoM',

Who am Creator of the heaven and earth.

[For all is from him, first and last he knows.]

For I alone am God, and other God

There is not. Thev mv imarro deifv,

475 Obtaini-d from wood and fashioned l)y the hand

Into dumb idols, Avhich thev irlorifv

With supplications and unholy rites.

Forsaking the Creator, they become

Servants of insolence. But holding still

480 To him, they sacrifice their useless gifts,

And as if honoring him, they deem these tliincrs

All useful, filling feasts with smell of flesh,

As if to their own dead. For they burn flesh

And marrow bones, on altars sacrifice,

485 To demons pour out blood, and kindle lights

For me who give light; and men pour out wine,

As to a thirsty god ! Unto no purpose

They become drunken over useless gods.

I have no need of your burnt offerings,

490 Nor joiw libations, nor polluted smoke.

Nor odious blood. For these things will men do

In memory of tyrants and of kings

Unto dead demons as though they were heavenly,

Performing godless and destructive rites.

495 And, godless, they their images call gods,

Forsaking the Creator, and from them

Imagine tliey derive all hope and life,

Though they ai*e deaf and witliout power to speak,

Faithful for evil, ignorant all of good.

500 Two ways have I myself before them placed.

Of life and death, and counsel I have given

A good life to prefer ; but they themselves

Laid hold on death and on eternal fire.

Man, having upright reason, is my image.

505 For him a table pure and without blood

Make ready and with good things fill it up.

Give to the hungry bread, to the thirsty drink.

And to the body that is naked clothes.

From thine own labors and with holy hands

510 Providing. Raise up the afflicted, stand

Beside the weary, for the living One

Provide and bring this living sacrifice.

Sow thou in piety that I may give

These things to thee ; immortal fruits and light

515 Eternal thou shalt have, and fadeless life,

When I put all things to the proof with fire.

For I will melt down all tilings and select

For purity. I will roll up the heaven.

And open wide the caverns of the earth.

520 And then will I raise up the dead, and loose

The lot and sting of death ; and afterward

For judgment I will come and judge the life

Of pious and of impious men, and place

Goat opposite to goat, and sheplierd to shepherd,

525 And calf to calf, convicting one another.

Whoever will exalt themselves shall be

Bv proofs condemned, and those who stopped each

mouth.

That they themselves, being full of jealousy,

]Might thus enslave such as were doing right,

530 Commanding silence, urged by love of gain.

And then the approved shall all have place by me.

No lunger in affliction wilt thou say,

" To-morrow shall be, and yet it is not ;

Yesterday has been." No long days of care,

535 Nor spring, nor summer, nor the winter cold,

Nor autumn, nor the sunset and sunrise.

For I will make a long day, and the light,

The crreat and longed-for light of Jesus Christ,

Shall be forever and for evermore. . , .

540 The Self-begotten, Undefiled, Eternal,

Dwelling in heaven and measuring with his power

The fiery blast, who also holdeth fast

The clashhig scepter with ferocious fire.

And calms the rolling tlunnler's crashing noise,

545 He sliakes the earth ami holds the rushing [winds],

And blunts the lightning's whip of fiery fiame,

The vast outpour of storms, and vernal hail.

And cliilling stroke of cloudy and winter's shock.

For these were every one marked out in thought,

550 As many as seemed good to thee thyself,

And to whose movements thou didst nod assent ;

Who, ere yet any creature had been formed

Wast with thy Son as bosom counselor.

Former of mortal men, and judge of life.

655 Him with the first sweet utterance of mouth

Thou didst address and say : " Let us make man

According to our likeness and our form,

And give him vital breath, to whom though mortal

All worldly things shall be subordinate,

560 And to whom, dust-formed, we subject all things."

Thus spakest thou to the Word, and by thy mind

All things occurred, and all the elements

At once obeyed thy order, and a creature

Eternal was in mortal image formed;

565 Heaven also, air, fire, earth, and the sea's Avave,

Sun, moon, chorus of stars, mountains and day,

Night, sleep, awaking, spirit and emotion,

Soul and intelligence, art, voice and strength,

And the wild tribes of living things, of fish,

670 And birds, land animals, amphibia.

And also creeping things, and double natures;

For he himself arranged all things for thee,

Under thy rule. But in the latest times

The earth has changed itself, and there has come

675 A humble one, from the Virgin Mary's womb;

A new light rose, and coming from the heavens

He entered mortal form. And therefore first

Did Gabriel show his strong and holy frame,

Anel second to the virgin he by voice

580 Spoke, being himself a messenger, and said:

" Virgin, receive God in lliy holy breast."

So speaking God breathed grace. But as lor her.

Always a virgin, terror and surprise

Seized her at once as she heard, and she stood

585 In trembling, and her mind was filled with fear.

Her heart leaped at the messages unknown.

But slie acrain was crladdened, and her heart

Was by the voice cheered, and the maiden laughed.

And her young cheek blushed, merry Avith the joy;

590 And she was spell-bound in her heart by awe.

But confidence came to her, and the Word

Flew in her womb, and became flesh in time,

Was gendered and was made a human form.

And came to be a youth, of virgin born,

595 This was a mighty wonder to mankind,

But it was nothing greatly wonderful

To God the Father, and to God the Son.

And the glad earth received the new-born babe.

The heavenly throne laughed, and the world exulted.

600 The new appearing and prophetic star

Was honored by the wise men, and the babe

In the manger and wrapped in his swaddling-clothes

Was shown to those obedient unto God.

And of the Word was Bethlehem fatherland

605 Called by the keepers of herds, goats and sheep.

* * * *

To be of lowly mind, to hate base plans,

Wholly to love one's neighbor as himself,

And from the soul to love God and to serve him.

Therefore we, from the holy heavenly race

610 Of Christ sprung, shall be called of common blood,

And in our service have a sense of joy,

Following the jaaths of piety and truth.

Let us not venture in the inmost shrine

Of temples, nor to graven images

615 Pour out libations, nor revere with prayers,

Nor with the pleasant perfume of the flowers

Nor light of lamps, nor yet with votive gifts

Adore them, nor with smoke of frankincense

Upon the altar sending forth its flame,

620 Nor with the sacrifice of bulls to send

The cruel gory slaughtering of sheep, —

Those mysteries of recompense on earth, —

Nor with the smoke of flesh-consuming fire

And odors foul pollute the light of heaven ;

625 But, joyful with pure minds and cheerful soul,

AVith love abounding, and with generous hands,

With soothing psalms, and songs that honor God,

We are commanded to sing praise to thee.

Imperishable and without deceit,

630 All-Father God, of understanding mind

* * * *

(482-501.)

BOOK IX. (XL)

BOOK IX. {XL) 201

BOOK IX. (XI.)

O AVOKLD of widely scattered men, long walls,

Insatiate cities, and unnumbered nations.

Of the east, and west, and south, and also north,

Divided into various laufruasfes

5 And kingdoms, of you what is w^orst I speak.

For from the time when on the earlier umn

The flood came, and a miserable race

Destroyed by many Avaters, he who rules

Over all things produced another race

10 Of tireless men, who stood up against heaven

And built a tower of height unspeakable.

From others then came tongues, and upon them

Came hurled along the wrath of God most high,

Au>\ the huge tower fell. But against each other

15 They stirred up bitter strife. Then the tenth race

Of mortal men lived Avhen these things occurred,

And then the whole earth was distributed

Among strange men and various dialects,

Whose numbers I will mention and by name

The following four books are nambercd xi-
xiv in the miiiuiscripts and in

Alexandre's edition. It lias seemed to us better, in the a
bsence of inter-

vening books, to number them consecutively in order af
ter t. c eighth book,

ix-
xii. To prevent misunderstanding, however, we print bot h numbers at

the top of the page, placing the manuscript number in p arentheses. On the

discovery and first publication of these four books see tl io Introduction.

This book ix (xi) is probaljly the work of an Egyptian Jew , who wrote in

the earlier part of tiie second century, A. D.

Line 1. Widely scattered men. — Homeric phrase, Iliad, 2, 804 ; Od.,

11, 365.

Lines 6-18. Comp. book iii, 114-126.

20 Celebrate in acrostics, and by means

Of the initial letter make them known.

First Egypt shall receive a royal power

And eminently just; but then in her

Shall many counsel-bearing men arise

25 And there shall reign a formidable man,

A very powerful warrior; he shall have

The letter of the acrostic for his name,

And against pious men will draw the sword.

And a great sign shall he have while he rules

30 In the Egyptian land, which, famed afar

For great things, shall with plenteous corn j^rovide

Souls perishing with hunger, and the judge.

Himself in bonds, child of Assyrian men,

The eastern land shall nourish, and his name

35 Know as the measure of the number ten.

But when the ten plagues from bright heaven

shall come

On Egypt, then again to thee I'll cry.

Woe, woe, thou Memphis, woe, thou mighty

kingdom !

The Red Sea shall much people of thine slay.

40 But when the twelve-tribe people, by command

Of the Immortal, leave the fertile plain

A wasted ruin, then unto mankind

AVill (t()<1 hiinsolf, solo ruler, give a law.

Then for the Hebrews shall a mifjhty kinij

45 Of lofty spirit over Egypt reign,

"Whose name resembles sand, but falsely called

As to his fatherland a Tlieban man.

But ^[eraphis he, dread serpent, will admire,

And many things will he protect in wars.

50 And when twelve rolling decades of the kingdom

Shall have passed round, and in addition seven.

And also the tenth hundred in the East,

Of others all things being left behind,

Then shall the Persian domination come.

55 And then shall darkness be upon the Jews,

Nor shall they famine in that day escape.

Nor pestilence most unendurable.

But when the Persian shall rule, and the son

Of his son's son shall lay the scepter by,

GO And years roll round until they reach five fours,

A hundred add to these, and so complete

Nine hundred, and all things thou shalt repay.

Zj'ne 46. Sand. — The name Psammiticus best answers this, but the

reference may be to Psamraenitus, who was defeated by Camhyses, tlie Per-

sian. See Herodotus, iii, 10-15. But how either of these reigued over

Egypt for the Hebrews does not appear. The periods of time denoted are

equally uncertain.

Then thou shalt to the Persians be a slave

Given over to the Medes, by plagues destroyed

65 And also by the impetuous battle-fray.

Then to the Persians and the Assyrians

Shall evil come, and to the whole of Egypt,

And unto Libya and the Ethiopians,

And the Pamplij^lians and all other men.

VO And unto the lonians shall be given

The royal power, and they again shall waste

The nations, plundering all the earth for spoil.

Sad dirges will the doleful Persians sing

Beside the Tigris; Egypt will shed tears

75 Sufficient many a land to irrigate.

And then to thee, O Media, many evils

Will one in India born, a rich man, do,

Until thou hast made recompense for all

Which thou hast done before with shameful soul.

80 Woo, woe to thee, O nation of the Medes,

Hereafter thou to Ethiopian men

Shalt be enslaved; beyond the meridian land

Shalt thou seven and a hundred years complete,

Wretched, and place thy neck beneath the yoke.

85 And then an Indian prince of sable skin,

Gray hair, nnd mighty soul, shall come to power,

Who shall lay many evils on the East

By reason of impetuoiis battle-frays.

And he shall injure thee and lay thee waste

90 Much more than all. But when he shall have reigned

Twenty and ton years, yet seven more and ten,

Tlieii shall eaoh nation be in furious rage

Against the king's dominion, and make known

Their freedom, leaving for three single years

95 Their slavish blood. But he will come again

An<l put ilieii- necks beneath the servile yoke,

Each nation of strong men, even as before

Serving the king, and willingly they'll yield.

And there shall be great peace through all the Avorld.

100 And then to the Assyrians there shall be

A mighty man for king, and he shall rule

And persuaile all to speak what he desires.

Whatever things God in the law enjoined.

And then will all the long-haired kings fear him,

105 Timid, and mute, and strong, of lovely mien.

Him by the counsel of the mighty God

Will they serve, for he will persuade all things

By reason, and all things will he subdue.

And he a temple of the mighty God

110 And lovely altar Avill himself erect

In his might, but will hurl the idols down.

But haviuLr £rathered into one the tribes

And race of fathers, and the infant children,

He will include them as inhabitants.

115 His name shall have two hundred for its number.

And of the eighteenth letter show the sign.

But when at the tenth revolving period

lie shall wield jfower, and at an end of time

Come to the two and five, then shall the kings

120 Be numerous as the plants of mortal men,

Even numerous as the tribes, cities, and isles,

Lands of the blessed, and the fruitful fields.

But one of these shall be a mighty king,

Leader of men, and many great-souled kings

125 Shall under him have rule, and unto him

And to his sons and grandsons opulent

Will parts be given because of royal power.

Decades of decades, eight ones add to these,

Of years of rule, and to the last they come.

130 But when the strong beast with fierce war shall co me,

Then, O ye noble kings, shall wrath spring forth.

Woe to thee, Persian land! How many streams

Outpoured of human blood shalt thou receive.

When that strong-minded man shall come to thee !

135 Then to thee I again will cry these things.

But when the Italian land puts forth its growth.

Great wonder to men, shall a child-like moan

Be heard with unmixed stroke, in shadowy cave,

Offspring of the wild beast that feeds on sheep,

140 Who, grown to manhood, on seven mighty hills,

Shall hurl down many with a shameless soul;

Both of them have the number of one hundred.

And their names will of things which are to come

Show forth a great sign. On the seven hills

145 Will llicy l)uild mighty walls, and around them

Will men wage heavy wars. And then again

Around thee will be rising up of men,

thou great land that hast the beautiful corn,

Bold Egypt — but again I'll cry these things,

150 Against thee in thy house a mighty stroke

Shalt thou receive, and yet again to thee

Shall be a rising up of thine own men.

Now over thee, O wretched Phrygia,

1 weep in pity, for to thee shall come

155 Capture from Hellas, tamer of fleet steeds,

And fearful war through mighty battle fray.

Ilion, I pity thee, for on thy roofs

From Sparta shall the avenging Furies come,

Conjoined with evil star, and bring thee toils,

160 Distresses, groans and sobs, when well-trained men,

By far the noblest heroes of the Greeks,

And dear to Ares, shall begin the fight.

Of these one shall be king, a spearman famed.

And with his brother plan the basest deeds.

165 And they shall overthrow the famous walls

Of Plirygian Troy, and in ten rolling years

Complete the bloody work of the time of war.

But suddenly a wooden artifice

Shall cover men, and this upon thy knees

1*70 Thou wilt receive, not knowing it replete

With Grecian treachery and heavy woe.

Alas, alas, how many in one night

Will Hades gather in, and how much spoil

Of tearful old men will be led away !

175 But in the generations that shall come

Fresh and undying shall the glory be.

And the great king, a hero sprung from Jove,

Of the first letter of the alphabet

Shall have a name ; and homeward he will march,

180 And then fall by a treacherous woman's hand.

But of Assaracus's race and blood

A child will reign, a hero of renown,

A strong and valiant man ; and from this [race]

Made desolate by mighty fire, shall come

185 A fugitive, by the dread toil of war

Without a fatherland ; upon his shoulders

Bearing his aged sire, and in his hand

Holding his only son, a pious deed

Will he accomplish. Looking all ai-ound,

190 lie put aside the onset of the fire

Of burning Troy, and hastening through the crowd.

In terror, crosses fearful land and sea.

And he shall have a trisyllabic name;

And the first letter of the alphabet

105 Will not obscurely show this highest man.

Then the strong Latin city he will build,

And in the fifteenth year, by waters slain.

Come to his end in the depths of the sea.

But him, though dead, the nations of mankind

200 Shall not forget, for his race over all

Hereafter shall rule, far as the Euphrates,

And to the middle of the Tigris stream.

The Assyrian land, and where the Parthian dwells.

BOOK IX. {XI.) 209

This in the generations yet to come

205 Shall be, when all these things shall come to pass.

But there shall be a certain wise old man,

A minstrel, whom all mortals call most wise,

Bv whose ijreat understanding all the world

Shall be instructed ; for with power and thought

210 Will he his chapters write, and clearly write

At times with beauty inexpressible,

Seizing my words, my measures, and my verse,

For he himself will first my books unfold,

And after these thijigs hide them, and to men

215 Show them no more till life and death shall end.

But when these things which I spoke are fulfilled,

The Greeks again will fight with one another;

Assyrians, Arabs, quiver-bearing Medes,

Persians, Sicilians, and the Lydians

220 Will then revolt; Tlirace and Bithynia,

And those that dwell along the streams of Nile,

Land of the beautiful corn — at once on all

Will God, the Eternal, set the din of war.

But terribly will an Assyrian man,

225 A base-born Ethiopian, quickly come,

Having a wild beast's soul, and every isthmus

Will he cleave, prying timidly around,

Goingr to all and sailimj throusrh the sea.

And then, O faithless Greece, shall many things

230 Befall thee. Woe, woe to thee, wretche<l Greece ;

Ilow many things must thou aloud bewail !

For during seven and eighty rolling years

Thou shalt the miserable refuse be

Of fearful battle among all the tribes.

Line 206. Old man. — Homer. See book iii, 495-511, an
d notes there.

Line 224. Assyrian man. — The reference seems to be t
o Xerxes, but the

epithets Assyrian and Ethiopian seem designed to puzzl
e.

(162-185.)

235 And then again a Macedonian woe

Shall come on Greece and lay all Thracia waste,

And bring the toil of war upon the isles

And mainlands ; with war-loving champions

Will he be foremost, and the name he bears

240 Is by the sign of ten times fifty shown.

He shall be short-lived in his government,

But leave a mighty monarchy behind,

And a boundless land. But he himself shall fall

By an ill-minded spearman, while he lives

245 In plenty as no other leader lived.

But after him a great-souled son of his

Shall reign, whose name begins the alphabet;

But he shall be the outgo of his race.

Not truly shall all call him son of Jove,

250 Or Ammon, nor yet Kronos' bastard son,

As they would feign. And he will plunder cities

Of many mortal men, and there will rise

In Europe sore distress; and he himself

With pestilence will ravage Babylon,

255 And every land the sun looks down upon;

And he alone will sail the eastern world.

Alas, alas, for thee, O Babylon,

Being captive led in triumph, thou shalt serve —

Thou who of Asia wast the mistress called.

260 And Mars shall come, shall surely come and slay

Thy many children. Then shalt thou send forth

Thy royal man, with name of the niimher four,

Wielding the spear and fearful with the bow;

Along with powerful warriors he will go.

265 And then Cilicia's and Assyria's midst

Famine and war shall hold. But great-souled kings

Will arm for bitter strife a dreadful band.

But do thou flee and leave the former king ;

Desire not thou to stay nor be a slave.

270 For a dread lion shall upon thee come,

Flesh-eating beast, ferocious, strange to law,

With mantle cast upon his shoulders round.

Flee thou that man of thunder; there shall come

On Asia a base yoke, and all the land

275 Shall drink a shower of murder. But when Mars

Of Pella shall a great, rich city found

In Eg3'pt, bearing his name, he shall meet,

Betrayed by treacherous comrades, fate and death.

For, leaving India, and to Babylon

280 Returning, there around the festal board

Shall barbarous murder brins: him to his fall.

Thereafter a few years shall other kings,

Cruel and insolent and faithless, rule

According to each tribe. And then shall rise

285 A great souled, valiant hero, who shall glean

All Europe naked, and each land shall drink

The blood of every tribe. But having filled

Of life his portion, he shall disappear.

And other kings, twice four men, there shall be

290 Of this race, and the same name to them all.

And Egypt then shall be a regal bride,

And the great city of the Macedonian king.

Rare Alexandria, famous nourisher

Of cities, and in beauty radiant,

295 Shall be the sole metropolis.

And then let Memphis blame those in command.

And peace profound shall be througli all the world,

And more fruit will the black-soil land then have.

And then shall be disaster to the Jews,

300 Nor shall they famine in that day escape.

Nor grievous pestilence ; but wandering men

And many will the black-soil land receive.

Ambrosial land, of fine corn, the new world.

But eight kings of the Egyptian marshy soil

305 Shall fill two hundred three and thirty years.

Yet of them all, the race shall perish not.

But there shall issue forth a female root.

A bane of men, hctrayer of her kingdom.

But then they "wickedness and evil deeds

310 Shall perpetrate, and one destroy another.

The son that "wears the purj)le robe Avill smite

His "warlike sire, and he by his son falls,

And ere he shall beget another child

He shall cease. But again the root shall sprout

315 Spontaneous; of it is a neighboring race.

For of the land beside the streams of Nile

Which travel on by seven mouths to the sea

She sliall be queen, and her beloved name

Tlie number twenty tells. And she shall ask

320 Ten thousand things, and gather up all goods

Of gold and silver ; but from her own men

Shall treachciy befall her. Then on thee,

O fair and happy land, again shall come

Battles and fights and slaugliter of mankind.

325 But after many shall o'er fertile Rome

Have borne rule, not indeed of happiness

Precursors, but despotic lords and chiefs

Of thousands and of countless myriads,

Then, overseers of the lawful assemblies,

330 Shall the most mighty Ca'sars bear the rule,

And every day keep making their demands.

The last of these shall rule the number ten,

The highest Caesar, who ui)on the earth

disorders and crimes of the times following the reitrn of the eightli Ptolemy.

Heuce, perhaps, this " betrayer of her kingdom " may b est refer to llie

mother of the eighth Ptolemy (Soter II.), who expelled hi

m from Egypt and

placed the crown on the head of her favorite son, Alexa nder.

Line 319. Twenty. — The letter K, initial of the Greek for m of ihe name

C'eopatra. Here, without doubt, the last queen of Egypt, the famous

daughter of Ptolemy Auletes, is intended.

Lines 332, 333. Last . . . Jiighest. — In the sense of lofti

est, noblest. T&n.

— Greek initial of Julius. Comp. book v, 17, note.

(247-267.)

Shall stretch his limbs, cast down through fearful Mars

335 By a hostile man ; whom, bearing in their hands,

The sons of Rome shall bury piously,

And round about him heap a monument

For love of him, in memory of his grace.

But when there comes an end of passing time,

340 And thou hast filled out twice two hundred years.

And also twice ten, from the time when ruled

Thy founder, child of the wild beast, no more

Shall there be a dictator of short rule.

But there shall be a king, a godlike man.

345 And when the king is going into Egypt,

Against him horrid Mars shall surely come

With glittering helm, and then shall conquest dii-e

Come to thee ; for around the walls of the land

Shall be foul works of dire and violent wars.

350 But suffering pitiable things in war

Over the freshly Avounded she will flee

In wretched plight ; and then unto the couch

Of that di-ead man will she come ; and the end

Is but the nujitials and the marriage-bed.

355 Woe, woe to thee, ill-wedded woman, thou

Shalt give the Roman king thy royal power ;

BOOK IX. {XI.) 215

And thou shalt make atonement for all things

AVliatever thou hast done to men in wars.

. . . For all the land . . . unto a mighty man,

360 As far as Libya and the dark-skinned men.

And thou no longer shalt a widow be,

But with a lion shalt thou live as wife,

A terrible devourer of mankind,

A furious warrior. Then shalt thou become,

365 O hapless one, among all men at once

Invisible, for thou shalt disajtpear.

Having a shameless soul ; and in its house

Shall the encircling tomb receive thy form

So statel}', having once bad life within,

370 Cunningly wrought and fit for many chiefs.

And many people will lament for thee

And over thee the king will sorely grieve.

And then shall an Egyptian servant toil.

Who many years against the Indians bore

375 Her trophies ; she shall serve disgracefully,

And mingle with the river Nile her tears.

For she acquired wealth, and of all good things

A great store. Nourisher of cities, she

Shall feed a race of sheep-devouring men.

380 Alas, unto how many beasts shalt thou,

O happy Egypt, be a slave and prey !

But having given to the peoples laws,

Thou, who didst once exult o'er mighty kings,

Shalt to the peoples be a wretched slave,

385 On account of that people, whom of old,

A pious race, thou didst lead to much woe

Of toils and sorrows, and upon their neck

Didst place a plow, and irrigate the fields

"With human tears. Therefore shall God himself,

390 The king imperishable in the heaven,

Destroy thee utterly, and hurl thee down

Into deep grief ; and thou shalt pay the price

Of what thou didst of old unjustly do,

And know at last that God's wrath came to thee.

395 But I to Python and to Panopeus

Of goodly towers will go ; and then will all

Declare that I am a true proj^hetess,

And a diviner, but insane in soul.

A messenger. . . . When to the books thou comcjst

400 Be not afraid, and all things yet to be

And things that were ye shall know from my Avords.

Then will none longer call a prophetess

Inspired of God an augurer of woe.

But thou, O King, now end my much-loved strain,

405 Driving off frenzy, and the voice divine.

And 2)a.ssion fierce, and give a charming song.

BOOK X. (SII.) 219

BOOK X. (XII.)

But bring to me the lamentable time

Of the illustrious Latins, who were first

After the kings of Egyi)t were cut oft',

And hacl all been borne down into the earth ;

5 An 1 also after Pella's citizen,

Under whom all the East had been cast down,

And the rich West ; whom Babylon disgraced

And gave a corpse to Philip; not of Jove

Nor Animon truly boasted to have sprung;

10 And after him, Avho, from the race and blood

Of great Assaracus, went forth from Troy,

Even he who cleft the violence of fire ;

And after manj' kings, and warlike men.

And after the young children of the beast

15 That feeds on sheep, and centuries six have passed.

And Rome two decades has dictator been,

Then sliall arise a king pre-eminent

As from the western sea, and govern Rome,

Exceeding brave and warlike ; and his name

20 Begins the letters of the alphabet;

And having bound thee he will hold thee fast

By man-destroying war, thou rich in fruit.

Tills book is a kind of reproduction of tho fifth, and is pr obably the work

of a Christian writer of the third century.

And thou shalt expiate the shameful deeds

To which thou once didst freely give tliyself.

25 For this great-souled one will excel in wars.

Him Thrace and Sicily and Memphis fear, —

Memphis, cast to the ground by wickedness

Of leaders, and a woman unsubdued,

Fallen by the spear; and he will institute

30 Laws for the peoples, and subdue all things ;

With mighty glory he will long hold sway.

For not a little time will he bear rule,

When yet another scepter-bearing king

Not one hour longer than this one shall rule

35 The Romans, for to him God gave all things.

And showed forth seasons in the divine earth.

Great wonders unto them as signs he showed.

But when a lustrous star, all like the sun.

Appears from heaven in the midst of day,

40 Then shall the hidden Word of the Most Ilicrh

Come bearing flesh like mortals. But with him

Tlie might of Rome and of the famous Latins

Shall increase. But the mighty king himself

By his own predetermined fate shall die,

45 And to another give the royal power.

But after this one will a certain man

Famed as a powerful warrior take the lead,

Bearing the purple mantle on his shoulders ;

Three hundred numbers he with his first siarn.

50 The Medes and arrow-hurling Parthians

He will destroy, and by his mighty strength

Subvert the city of the lofty gates.

And upon Egypt will much evil come,

BOOK X (J//.) 221

And on the Assyrians, and tlio Colcliians,

55 And the Ileiiiochi, and Germans dwelling

By the Rhine's waves beyond the sandy shores.

And he himself will afterwards destroy

The city of the lofty gates beside

Eridanus, that evil things devise<l;

00 And then v.ill he fall, struck by burning iron.

And after him another man will rule.

Deep versed in guile, and ho will number three

And show it by the initial of his name.

And much gold lie will gather, and of wealth

65 There will not be a large sufficiency ;

But without sense of shame, collecting more,

Under the earth he will deposit all.

And peace shall come, and]\lars shall cease from war.

But he by divination many things

To Will make known, seeking things of greatest good

For life's support. Yet on him there shall be

A great sign: out of heaven small drops of blood

Shall issue, and the king shall be destroyed.

He will do many lawless things, and place

75 Woes on the necks of Romans, putting trust

In divination. He will also slay

The heads of the assembly. And a jilague

Shall seize Campanians, Thrace, and Macedon,

And the Italians; Egypt will alone

80 Feed numerous races. But the king himself

Will craftily destroy the virgin maid.

Deceiving her by means of mysteries.

But her the citizens in tearful grief

Will bury, but against the king they all

85 Will cherish anger. Ruin then will come

By a strong hand to blooming powerful Rome.

Again another of wide sway shall reign,

Whose name the number twenty will denote.

And then shall wars and bitter sorrows come

90 Upon the Sauromatians, and on Thrace,

And the Triballians that hui'l the spear.

And all the Romans Mars will fiercely rend.

But while this one rules the Italian land

And the Pannonians, a dread sign shall be:

95 Dark night will come at the mid hour of day

Around them, and a showier of stones from heaven.

Then shall the Italians' mighty prince and judge

By fate divine go into Hades' halls.

Again another dire and dreadful man

100 Whose name the number fifty shows, shall como.

And many of those in wealth noblest born

Out of all cities he will put to death,

By nature a dire serpent; few his words

Whenever he extends his guiding hands,

105 Works ruin, and brings many things to pass.

Wrestling in contests, driving in the race,

Desti'oying many lives, and daring still

Ten thousand things. And he will cleave the mount

Of the two waters and with gore pollute.

1 10 But also to the Italians he will be

Doubly destructive; making himself God

He will reproach the willing populace.

But whilo lie rules there shall be peace profouiul

Ami fears aiiiontj^ uk-u. By the Ausouiau shores

115 The water, rushinj^ from the ocean streams,

Shall come all out of j)lace. Casting about

He will establish contests for the people

^[aiiy in number, and, himself presiding,

lie will contend Avilli voice and eithara,

rjO Along with harp-string uttering a song.

But later, having left the royal power,

lie will tlee and be miserably destroyed,

Thus making expiation for his deeds.

And after liim shall three reign, two of them

125 Obtaining by their names the number seventy,

. And after them one, of the letter three.

And one by one shall they all perish, slain

Under the army's hands by mighty Mars.

Thereafter shall a great destroyer come

130 Of pious men, a ruler of strong lieart,

A warlike Mars, and seven times ten will show

His number clearly. He will overthrow

Phenicia, and will ruin Lydia.

Also a sword will come upon the land

135 Of Jerusalem, even to the utmost curve

Of the Tiberian sea. Woe, woe to thee,

Phenicia! O how manj' things will suffer

That sorrow-laden one, with trophies bound!

And every nation shall upon thee tread.

140 Woe on the Assyrians shall come, and babes

Slialt thou see serving among hostile men

Along with wives, and all their sustenance

And all their wealth shall perish. For the wrath,

The wrath of God that causes bitter woe,

145 Shall come, because they did not keep his law.

But served all idols with unseemly arts.

And many wars and fights again shall be,

Slaughter of men, famines and pestilence,

And uproar in the cities. But the king

150 Old and of great soul, and excelling all,

Shall at life's end fall by the army's need.

Then shall two other princes i-ule, and love

The memory of their father, the great king,

Glorying in warriors fighting hand to hand.

155 And of these there shall be a noble man,

A ruler, whose name will three hundred show;

Yet he shall also fall by treachery

Even in the army, stretched upon the ground.

Struck in the plain of Rome by two-edged brass.

160 And after him a powerful warlike man.

Of the letter four, shall rule the mighty realm.

Whom all upon the boundless earth shall love,

And then shall war cease over all the world.

But him even from the West unto the East

165 Will all serve willingly, not of constraint.

And cities of themselves will subject be.

For to him will the heavenly Sabaoth,

God the imperishable, who abides

Above the sky, abundant gloiy bring.

170 And tlicn will wasting famine mucli imi)air

Pannonia, ami all tin- Celtic lanil,

And they will perish one upon another.

And it sliall be with the Assj'-rians

As though Orontes with creations flowed,

ITo And splendor, and wliatever better seems.

And these the great king will admire, and love

Some other tliincrs far more. But he'll receive

A great Avound in the middle of his breast,

Being taken at the end of life in guile

180 By a friend in the sacred royal house,

And he shall fall pierced. After him shall be

A ruler and a venerable man.

Fifty his number, who withal shall slay

Great num1)ers of the citizens of Rome;

185 But he shall briefly rule ; for afterwards.

On account of the king that went before,

Shall he go wounded into Hades' halls.

Forthwith then shall another king arise,

A warrior, whose rule has the signal mai k

190 Three hundred. He shall reign and desolate

The Thracians' varied land, and those that dwell

On the far barbarous borders of the Rhine,

The Germans, and Il^erians that hurl

The arrow. To tho Jews shall also come

1 95 Another great disaster, and with them

Phenicia shall a shower of murder drink.

And the walls of the Assyrians shall fall

By many warriors, and again sliall these

Be by a life-destroying man cut off.

200 And then shall there he threatenings of God's rule,

Earthquakes and pestilence in every land,

And snow-storms out of season, and fierce lightnings.

And then a king, great in the toil of war,

A Celtic warrior, hastening to the strife

205 Of battle, shameful fate shall not escape.

But he shall die, and foreign dust shall hide

His carcass, having for his name a flower.

And after him another man shall lead,

Of silver helmet ; of the sea his name,

210 And the beginning of the alphabet,

And of four syllables, a very Mars.

And priests and temples he will dedicate

In all the cities ; traversing the world

With his own foot, and bringing gifts, he will

215 Furnish gold and much amber unto many.

He also will withhold all mysteries

Of the magicians from the sacred temples,

And what is much more excellent for men

Will place . . . [ruling] [thunderbolt] . . .

220 And blessed peace shall be when this king comes,

And he shall also be a rich-voiced bard,

BOOK x. (.r//.) 22j

A law observer, aiitl a righteous judge;

IJut lie sliall fall destroyed Ly'fate divine.

After him tliree sliall rule, Lut the third long

225 Shall be in power, three decades holding on.

But known from the first unit vet aijain

Another king shall rule ; and after him

Another ruler, numbering seven times ten ;

Honored shall be their names. They shall destroy

230 !Men marked by many a brand, the mighty Moors,

The Britains, Dacians, and Arabians.

But when of these the youngest is destroyed,

Then shall dire war to Partliia come again ;

And he who wounded them before at last

235 Shall also plunder. Then the king himself

Shall fall, even by the treachery of a beast,

Baring his hands — a cause itself of death.

And after him another man shall rule

Famed for miich wisdom, having for his name

240 The initial number of the first great king

Of the first unit ; good and great is he.

And for the houses of the Latin people

Will this strong one accomplish many things

In memory of his father; and the walls

245 Of Rome ▪will he adorn with gold, and silver.

And ivory ; and with a mighty man

Visit the market-places and the temples.

And then by Roman wars will he bring on

Most fearful wounds, and plunder all the land

250 Of the Germans, when there shall appear from heav
en

A mighty sign of God; and he will save

For the king's sake and for his piety

The brass-armed, wearied men; for in all things

The God of heaven will hear him when he prays,

255 And out of season send the rain of heaven.

But when these things are finished which I said,

Then also with the rolling years shall cease

The kingdom of this great and jdlous king.

And at the end of life will he exhibit

260 Coming into the palace his young child,

And to that ruler with the golden hair

Leaving the royal power, he will expii'e

By his own fate. Twice ten shall note his name,

Who, having been boi'n king from the royal race

265 Of his own father, shall receive the power.

This man will with superior judgment hold

All things, and the great-hearted Hercules

Will emulate, and be the best in arms

Among the mighty, and have highest fame

270 Both among huntsmen and in horsemanship.

But he will live in peril all alone.

But wliile he rules there shall appear to him

Line 251. Mighty sign. — The marvelous thunder-storm, by aid of which

the emperor and his army gained a great victory over th e Quadi, and which

the Romans ascribed to Jupiter Tonans, who heard Aur ehus's prayer, but

which the Christians of his army aiBrmed was in answer to their own

prayers.

A fearful sicjn; witliiii tlie jtlain of Rome

Tlicre shall be a great raist, so that a man

275 Will not discern his neighbor. Then shall wars

And dismal sorrows be when the king himself,

Maddened by love and furious, shall come

Shaming the young race in ilie nuptial couch,

Shameful with hymeneal songs impure.

280 Then in desertion hidden shall the great man

Destructive, giving himself up to wrath,

Rage in a bath-room, bound by treacherous fate.

Know, then, that Rome's destructive time is near

Because of zeal for power, and by Mars' hands

285 Shall many perish in Palladian homes.

And then shall Kome be desolate and make

Atonement for all things which she has done.

My heart laments, my heart within me mourns.

For from the time of thy first king, proud Rome,

290 AVho gave good law to men upon the earth.

And the AVord of the great, immortal God

Came to the earth, until the ending up

Of the nineteenth kingdom, there shall be comi)lete

Two hundred and twice twenty and four years.

295 To these add six months more of other time.

Then to the widowed race comes the twentieth king,

When in thy houses, smitten by sharp brass

With sword he pours out blood. His name reveals

The number eighty, and he has old age.

300 And he will shortly make thee desolate

AVith many warriors, many overthrows,

And murders, homicides, and deadly feuds.

And sufferings for victorious leadership.

And in confusion many a horse and man,

305 Pierced through, shall fall in battles on the plain.

And then another, with the number ten

As the sign of his name, will come and work

Much woe and grief, and plunder many men,

l>ut short-lived he himself shall be, and fall

310 JJy mighty Mars, struck by the burning iron.

Another, of the number fifty, comes,

A warrior, raised up in the East for rule.

As far as Thrace shall come the warlike Mars;

Then will he flee and come unto the land

315 Of the Bithynians, and the Cicilian plain;

But him shall brazen, soul-destroying Mars

Quickly in the Assyrian plains destroy.

Then shall one become ruler by deceit,

A man of wiles and knowing what is fit,

320 Being raised up from tlie West, and he shall have

Two hundred as the number of his name,

A sign far above that of royal power.

lie will begin war on Assyrian men,

Line 306. Ten. — I, here referring to Juliamis (Didius Jiili anus), who after

the murder of Pertinax made the highest bid for the em pire, but reigned

only sixty-six days.

Line 311. Fifty. — N, designating Niger, who claimed th e empire on the

death of Pertinax and was supported by the East, but b eing repeatedly de-

feated by the troops of his rival, Severus, he fled for Par tliia, but was over-

taken and slain.

AsscinLlo all the army, aiuT all things

325 Put mnU'r him. The Romans lie will rule

With mighty energy; hut in his heart

Is much craft and the baleful wrath of]\lars.

A dreadful serpent, terrible in war,

Who will destroy all lofty men on earth,

330 Slautrhterintr the noble to obtain their wealth,

Despoiling all the land of ruined men,

He will betake him to the Orient.

And with them shall be every artifice.

Then shall a youthful Cresar with him rule,

335. Having the name of a puissant king

Of ^lacedon, by the first letter known.

Divertins: broils al)Out him, he will fly

The arduous cunninrr of the coming king

In the bosom of the army, and the one,

340 Who in barbarian usage rules the temple,

Shall suddenly by mighty Mars be slain.

Cut doNNTi by burning iron; and even when dead

The people will abuse his lifeless form.

And then the kings of Persia shall arise

345 And Roman Mars [will smitej the Roman king.

And pastoral Pluygia shall with earthquakes groan.

Woe, woe, Laodicea; woe to thee,

Sad Hierapolis; for you the first

The yawning earth received . . .

350 Of Rome, vast Aus[onia?]

All things as many . . .

Shall wail . . . men destroyed

By the hand of Mars; but when by eastern roads

He hastens forth to look on Italy,

355 Smitten b}^ burning iron, and all exposed

He will fall, hated for his mother's sake.

* -St * *

For horns ... all things . . . restrains another, . .

Burning . . . that all together do not know.

But not for all are all things; only those

3G0 Shall unto real felicity attain

Who honor God and shun idolatr}^

And now, King of the world, of every realm

The monarch, pure, immortal, for thou hast

Into my heart set the ambrosial strain,

365 Cease thou the word, for I am not aware

Of what I say; for all things thou to me

Dost ever speak. But give me a brief rest,

And place thou in my heart a charming song.

For weary has my heart within me grown

370 Of words divine, foretelling royal power.

BOOK XI. (Xill.)

ILe '■ * sing again the mighty word,

y ^ ; : ^

I _ _ - - '--■■"-'-•r

.\ - 1

5 The time of life and of destroying di

Even thines the heavenly God enjoins on me

Un« kings

<" ' cr . . .

- *

Mare of the lea| _ ar; by ! f^erish,

1»» Vou iffe, j": .ce.

r - " - -

A- - - . . , -

Of t. - -.-rians ' e enfire world.

15 And gti - spoil .. 5 of t-

Then of liie inventive Persians liiere shall l»e

.'. ' ' - • •• ,yjj

i -~;

A- - aere ▪w^!! f-r.me

20 A soldier-kin?, ir- in war,

▪e. ar < br tht -:Tie of :

frwc t -a to

Marching against the Assyrians, a new Mars,

Who will stretch out to the deep silver stream

Of the Euphrates, having thither sent

A little warlike force . . . [through ignorance]

25 For, by his friend abandoned, he shall fall

Amid the ranks, struck by the burning iron.

Then will a purple-loving warrior rule.

Appearing out of Syria, fear of Mars,

And by his son, a Caesar, will persuade

30 The whole world. Both their names will be obtained

If upon one and twenty there are placed

Five hundred. But when these shall rule in war,

And enact laws, there shall be, but not long,

Respite from war. But when unto a flock

35 A wolf makes oath against the white-toothed dogs,

Then will he spoil and hurt the woolly sheep,

And cast them down, in spite of all his oaths.

And then of lawless and perfidious kings

There shall be strife in wars, and terribly

40 Shall the Syrians be destroyed, and Indians,

Armenians, Arabs, Persians, Babylonians,

Through mighty conflict shall destroy each other.

But when a Roman Mars shall overthrow

The Germans, having in a dreadful war

45 Triumphed upon the ocean, then will be

Line 24. Here the Greek text is somewhat corrupt and u ncertain.

Line 28. Out of Syria. — The reference is to M. Julius Ph ilippus, who was

called the Arabian because of his birth in Bostra, Syria, somewhere to the

south of Damascus. Comp. lines 84 and 85.

Among the Persian men of insolence

A war of mnny years ; but victory

Shall not be theirs. For as a fish swims not

Upon the summit of a lofty rock

50 Many ridged, windy, inaccessible,

Nor does a tortoise fly, nor eagle swira

In water, so the Persians in that day

From victory shall be far, while the fond nurse

Of the Italians in the plain of Nile

55 Reposing, and beside the sacred w^ave.

Shall send the appointed lot to seven-hilled Rome.

These things shall pass, but while the name of Rome

Shall numbers hold of calculable time,

So many years by voluntary act

60 Will the great noble city of the king

Of Macedonia measure out the grain.

Another toilsome song will I now sing

Unto the Alexandrians, by the strife

Of shameful men destroyed. Those who were strong

65 Aforetime, being then weak, will wish

For peace, because of leaders' wickedness.

And the wrath of the mighty God shall come

On the Assyrians, and a mountain stream

Shall utterly destroy them, as it comes

70 And injures Caesar's citv of the moon.

The Pyraraus will irrigate the city

Of Mopsus; then shall the ^gfeans fall

Because of battle among mighty men.

O wretched Antioch, thee heavy war

75 Will not leave; an Assyrian war shall press

Around thee, for within thy j^alaces

Shall dwell a chief of men, who will fight all

The arrow-hurling Persians, having been

Himself born of the Romans' royal power.

80 Now, cities of Arabia, deck yourselves

With temjiles and with stadia for the race.

And with broad markets, and with splendid wealth,

With images, gold, silver, ivory;

And of all thou, especially, O Bostra,

85 City of Philip, that thou mayest come

Into great sorrow; for the laughing forms

Of the zodiacal circle. Ram, and Bull,

And Twins, will not assist thee; nor with these

Whatever stars are visible in heaven

90 Determining the hours. O wretched one,

That, having trusted many, afterward

That very man should what is thine pollute !

Now to war-loving Alexandrians

Will I proceed to sing most dreadful wars.

95 And surely many people will be slain

When cities perish, and o}})Osing states

Wrangle and fight about an odious feud.

And around these will horrid Mars rush on

And stir up war. And then one of great soul

100 Along witli his own miglity son shall fall

J>y moans of the treachery of tiie okler king.

Ami after him another great-souleJ man

And skilk'tl in war, shall rule strong verdant Rome,

Proceeding from the Dacians, of the number

105 Three hundred, also of the letter four.

!Manv will he destroy : and then all brothers

And friends will the kincr slav, even kinccs l)einc: killed.

Then also on the former king's account

Will thefts and murders suddenly occur.

110 Then when a very crafty man shall come,

A robber, out of Syria appearing,

Ignoble Roman, also craftily

A race of Cappadocians will api)roach,

And fall in siege, insatiable of war.

115 Then, Tyana and Mazaca, shall be

Thy conquest ; thou shalt be in servitude

And bear a heavy yoke upon thy neck.

And Syria shall mourn for men destroyed;

Nor will the moon her holy city save,

120 When he first out of Syria, sore beset.

Shall flee the Romans through Euphrates' streams.

No longer like the Romans, but the fierce

240 THE SIBYLLINE ORACLES.

Dart-hurling Persians, then the Italian lord

Broken will fall, struck by the burning iron,

125 Having left his Avorld ; his children perish too.

But when a Gallic king shall govern Rome,

Then also to the Romans there shall come

Unstable nations, — to the walls of Rome

Mars the destroyer with his bastard son.

130 Then also shall come famines, pestilence,

And wasting thunder-bolts, and dreadful wars,

And tumults of the cities suddenly,

And the Syrians shall be terribly destroyed.

For on them shall come wrath of the Most High.

135 And straightway there shall be a rising up

Of the inventive Persians, and conjoined

With Persians shall the Syrians overthrow

The Romans; but, controlled by the decree

Of power divine, they shiill not conquer laws.

140 Alas ! how many will flee from the East

With their goods unto men of other tongues !

Alas ! the dark blood of how many men

The land shall drink ! For this shall be the time

In which the living will with their own mouths

145 CmII the dead happy. Beautiful to die,

They will exclaim, and it will flee from them.

Now over thee, O wretched Syria,

I weep in sorrow, for to thee shall come

A dreadful blow from arrow-hurling men,

150 Which thou didst hope would never come to thee.

BOOK J/. (Jllf.) 241

Also the fugitive of Jlome shall come,

Lifting on high his spear, and, passing through

Euphrates with his many myriads.

He will burn thee, and all things ill-dispose.

155 O wretched Antioch, thee they no more

Will call a city, when beneath the spears

Thou shalt fall down by thine own lack of sense;

And having spoiled and stripped thee of all things.

They leave thee coverless, without a house,

IGO And whoso sees thee will at once lament.

And thou, O Hierapolis, shalt be

A triumph; thou, Bercea, too; weep ye

At Chalcis for the children newly slain.

Alas, alas, how many shall abide

165 By high Mount Cassius, by Amanus, too ;

As many also as the Lvcus laves.

And Marsuas and silvery Pyramus.

For even to Asia's borders they will take

The spoil, strip cities, and all idols take away,

ITO And cast down temples to the nursing earth.

And then to Gallia and Pannonia,

To Mysians and Bithynians there shall be

A mighty sorrow, when the soldier comes.

O Lycians, Lycians, there will come a wolf

175 To lick thy blood, whenever Sannians come

With city-wasting Mars, and Carpians

Draw near to figlit with the Ausonians.

And then by his own shameless recklessness

A bastard son will put the king to death,

180 And he himself for his impiety

Will straightway perish. After him again

Will yet another rule, Avhose name presents

The first of letters ; quickly shall he fall

By mighty Mars, struck by the burning iron.

185 And yet again the world shall be confused,

Men perishing by pestilence and war.

And the Persians shall again force on the toil

Of warfare, maddened by the Ausonians.

And then there shall a flight of Romans be.

190 But then shall come a priest, the last of all

Sent by the sun, from Syria appearing,

And he will all things by deceit effect.

And then shall be a city of the sun.

And around it [the Persians] will endure

195 Tlie feai-ful menaces of the Phenicians.

But when two leaders, warlike men, shall rule

The mighty Romans, one of whom shall have

The number seventy, one the number three.

Then the proud bull that digs the earth with hoofs,

200 And raises up the dust with double horns,

ISliuU do the dark-skinned n-ptile many ills,

"Which draws a trailing furrow with his scales,

And he himself shall perish. After him

Shall come another, beautiful-horned stag,

205 Hungry upon the mountains, craving strong

To feed upon the venom-shedding beasts.

Then shall a fierce and dreadful lion come.

Sent from the sun, and breathing plenteous flame.

And then M'ith much and shameless recklessness

210 "Will he destroy the rapid, well-horned stag,

And the huge beast so venomous and dread

That sends forth many a cry, and the he-goat.

Bow-legged, and renown will follow him.

And he himself, obtaining all by lot,

215 Uninjured and insatiable, shall rule

The Romans, and the Persians shall be weak.

But thou, O Prince, King of the world, God, end

The song of my words, and give charming song.

BOOK XII. (XIV.)

CONTENTS OF BOOK XII. (XIV.)

▪Warning against the lust of power, 1-13. The bull-destroyer, 14-20.

The man kuown by the number one, 21-24, Two rulers of the number

forty, 25-31. Young ruler of the number seventy, 32-51. Ruler of the

number forty, 52-60. Ruler known by the letter A, 61-68. Three kings

of haughty soul, of the numbers one, thirty, and three h undred, 69-87.

King known by the number three, 88-92. The old king of the number

four, 93-114. The venerable king of the number five, 11 5-128. Two kings

of the numbers three hundred and three, 129-140. The king of many

schemes, 141-152. King of the number three hundred, 153-165. King

like a wild beast, of the number tliirty, 166-181. Ruler of

the number four,

182-196. Ruler out of Asia, of the number fifty, 197-207. Ruler out of

Egypt, 208-214. The man of potent signs, 215-224. The peaceful king of

the number five, 225-235. Many tyrants, 236-244. The h oly king known

by the letter A, 245-251. Burning and restoration of Ro me, 252-261. "Woe

for various Greeks, 262-267. The fratricide, 268-272. Th e fierce king of

the number eighty and tlie terrors of his time, 273-296. Many obtain royal

power, 297-300. Three kings and their destruction, 301-316. Many

spearmen, 317-321. God's judgment on the shameless, 322-328. Plots

and suffering followed by rest, 329-337. Last race of Lat in kings, 338-342.

Egypt and her prudent king, 343-358. The Alexandrians, 359-378. The

Sicilians, 379-385. The lion and lioness, 386-389. Much massacre, 390-

396. Tlie dragon and the ram, 397-402. Second war on Egypt, 403-422.

The Messianic era, 423-440.

BOOK XII. (X/r.) 24,7

BOOK XII. (XIV.)

Men, why in vain, as though ye were immortals,

And being in power but for a little time,

Do ye imagine such exalted, things,

All of you wishing over men to reign ?

5 Not understanding that the lust of power

God himself hates, and most the insatiate kings.

Malevolent, ungodly, and ou such

Brings darkness ; for instead of noble deeds

And righteous thoughts, ye all choose purple robes.

10 These, loving wars and miseries and murders,

Short-lived will be made by the immortal God,

Who dwells in heaven, and will exterminate,

And upon one another ruin them.

But when, fair-haired and terrible, shall come

15 The bull-destroyer, trusting in his might.

He also will slay all, and tear the shepherds,

This book is the most obscure and inexplicable of the e ntire colleciioii.

Its date and authorship are quite uncertain. After tlie op eninjj lines against

tlie lust of power (1-13) there appears to be an allusion t o the closing part

of the preceding book ; but tlie writer goes on to design ate a long succession

of emperors and conquerors, giving the initial letter of m ost of the names

as in previous books, and otherwise describing them, y et so inconsistently

witli what we know of history as to leave it impossible to idcnlifv with any

certainty tde individuals and events intended. Ewald ha s attempted to

identify most of these names witli known characters of Roman and Bj'zau-

tine history {AhluiwJlun'j, pp. 99-111), but the results of his study have

commanded no following. In the following notes we ins ert for the bcnelit

of the reader his more plausible conjectures, but with n

o conviction that

they represent the persons intended by the author.

Linn 15. Btdl-
destroycr. — Tliat is, the lion mentioned in book xi, 207, sym-

bolizing Odenatus.

Line 16. S/
iepherds. — Chiefs of the various tribes and nations wh
om Ode-

uatus subdued.

(1-M.)

And tliey will have no strength, except the dogs,

With swift foot eagerly pursuing on,

Encounter in the strife, and then the dog

20 Will chase the lion that destroyed the shepherds.

Then shall there be a man, four-syllabled,

Trusting in might, made clearly known by one;

But quickly him will brazen Mars destroy

By battles of insatiable men.

25 Then shall two other princely men bear rule,

Both of the number forty ; and with these

Great peace shall be throughout the world, and right

And justice to all people ;

but even these
Will men with gleaming helmet, wanting gold,

30 And for the sake of silver, basely slay,

llavincf taken thera in their hands. And then shall reificn

A terrible young warrior, ruler known

By the number seventy, hot wath deadly wrath,

Who basely to the army shall betray

35 The Roman peoi)le, slain by wickedness

Through wrath of kings, and shall hurl to the earth

Even every city of the illustrious Latins.

Rome is no longer to be seen or heard.

Such as of late the traveler's eye beheld,

40 For all those things shall in the ashes lie,

And of her works not any shall be spared.

For wrathful he will come, and out of heaven

Send lightnings from the sky, and thunderbolts,

Line 19. The dog. — Mseonius, the assassin of Odeaatu s. Corup. book

viii, 199.

Line 21. Four-syllahled. — Aureolus.

Line 26. Both . . .forty. — Macriamis, father and son of s ame name. But

from this point onward the identification of the persons i

ntended is purely

conjectural and uncertain.

Line 33. Seventy. — Represented by 0, and possibly de noting the Achaian

pretender, Valons.

(14-36.)

V\)o\\ mankind — even God, the immortal One;

45 And some he will destroy by burning blasts,

And otliers with his chilling thunder-bolts.

And then shall children of Rome, mighty Ron^e,

And the Latins slay the shameless ruler dire;

Nor on him, dead, shall the dust lightly lie,

50 For he shall be a sport for dogs, and birds.

And wolves, for he destroyed a warlike tribe.

After him, numbering forty, there shall rule

Another, famous Parthian-destroyer,

German-destroyer, slayer of fierce beasts

55 That kill men, who upon the ocean's sti'eams

And the Euphrates press unceasing on.

And then accain shall Rome be as before.

IJut when there comes a great wolf in thy plains,

A ruler from the West, then he shall die

60 By mighty Mars, pierced through with the sharp bras
s.

Then o'er the valiant Romans there shall rule

Another great-souled warrior, brought to light

Out of Assyria, and his name begins

The letters ; in subjection he himself

05 "Will bring all things by wars, and he at once

Over the armies will exhibit power

And laws establish. But him brazen Mars

"Will soon destrov, in treacherous armies fallen.

After him three of haughty soul shall reign,

70 One having the first number, one three tens.

And the other king three hundred will partake.

Line 53. Parthian-deslroyer. — Macriuus (M=.40).

Line 58. Wolf. — Reference, perliaps, to Quiiitilius, the b rother of Claudius.

Lines 61-GS. Aurelian.

Line 69. Hiree. — Their names beginning with A, L (A — 30), and T (=

300), tlie reference might be to Achilleus, wliora the peo ple of Palmyra in-

vested with the purple, and Lollian and Totricus, who, h owever, belonged

to the western provinces.

(37-60.)

11*

Cruel, they gold and silver in mucli fire

Will melt, statues for temples made with hands,

And to the armies they, being armed, will give

T5 Money for victory, and costly things

Will they distribute, numerous and good,

Devising shameful things, so they shall harm

The arrow-hurling Parthians of the deep

And swift Euphrates, and the hostile Medes,

80 And fair-haired warriors the Massageta?,

And the strong Persians, quiver-bearing men.

But when the king by his own fate shall fail,

Leaving the royal scepter to his sons

More valiant, urging them to what is right,

85 Then they, unmindful of their father's prayers,

And girding on the implements of war,

Will rush in conflict for the royal power.

And then a king, known from [the number] three,

Shall rule alone, and, smitten by the spear,

90 Shall quickly see his fate. And after him

Shall many perish at each other's hands.

Strong mortals, wrestling for the royal 2:)ower.

And one of mighty soul shall then bear rule

Over the mighty Romans, an old king,

95 Of the number four, and all things well dispose.

And then shall war unto Phenicia come

And conflict, when the nation shall api^roach

Of ari'ow-shooting Persians ; and how many

Shall fall down under men of barbarous sj^eech!

100 Sidon, and Tripolis, and Berytus

Lines 82-87. These lines fittingly describe Septimius Se verua and his sons,

Geta and Caracalla, but seem out of place in tliis conne ction.

Line 88. Three. — The reading is doubtful, and the refer ence altogether

uncertain.

Liae 95. Four. — Represented by A, initial of Diocletian.

(61-83.)

The loudly boasting, shall each other see

Covered with blood and bodies of the dead.

Wretched Laodicea, round thyself

Thou shalt a great and unsuccessful war

105 Stir up through the imjiiety of men.

O hapless Tyrians, ye shall gather in

An evil harvest, when in the dav-time

The sun that lighteth mortals shall retire,

And his disk not appear, and drops of blood,

110 Tiiick and abundant, shall come down from heaven

Upon the earth. And then the king shall die,

Betrayed by his companions. After him

Shall many shameless leaders still promote

The wicked strife, and one another kill.

115 And then shall be a venerable king

Sagacious, with a name that numbei-s five,

Confiding in great armies ; him will men

Love for his royal power, and of a name

Illustrious, he shall do illustrious deeds.

120 While this kinc: reit^ns there shall be a ijreat siijn:

'Twixt Taurus and Am;inus, clad with snow,

From the Cilician land shall be destroyed

A certain city, new and beautiful

And mighty, by a powerful-flowing stream.

125 And in Piopontis and in Phrvaia

Tliere shall be many earthquakes ; and the king

Of great renown shall under his own fate

By wasting, deadly sickness end his life.

And after him shall rule two princely kings,

130 One's name three hundred, and the other three.

Lines 107-111. Comp. book ii. 21 ; iii, 94S-958 ; x, 72, 7 3.

Line 116. Five. — Represented by E, initial of Eiipenius.

Line 130. Three hundred. — Represented by T, and, ac

cordinfj to Plwald's

conjecture, here desifjnating Theodosius by his Latin ini tial. Thrte. — T, in-

itial of Gratian.

(84-1 Oti.)

So also he will utterly destroy

Many upon the seven-hilled city Rome,

That he the mighty kingdom may obtain.

And then unto the Senate there shall be

135 A deep misfortune ; it shall not escape

The angry king, against it holding wrath.

And furious rains and snow-storms shall there be,

And hail shall ruin fruits upon the earth,

And men shall fall in battles, overcome

By mighty Mars in the Italian wars.

And then another king, of many schemes,

Shall bear rule, all the army summoning,

And for the sake of war distributing

Treasures to those with brazen breastplate clad.

145 The corn-abounding Nile beyond the shores

Of Libya shall for two years irrigate

The plain of Egypt and the fertile land.

But famine will on all things seize, and war.

Robberies, murders, slaughter of mankind.

150 And many cities shall by warlike men

Be overthrown ; and at the army's hands

Himself, betrayed, shall fall by burning iron.

After him one whose number is three hundi-ed

Shall rule the Romans and the mighty men,

155 And he will stretch a deadly javelin forth

Against the Armenians, and the Parthians,

The Assyrians, and the Persians, bold in iight.

And then a structure there shall be at Rome,

Magnificently built of gold and amber,

160 Silver and ivory and beauty rare.

And in it many people shall abide

Line 153. Three hundred. — If the T of line 130 could re present Theodo-

siiis, this would most naturally refer to Theodosius the Y ounger, whom

Gralian invested with the purple.

(107-132.)

From all the East, and from the prosperous "West ;

Ami for it other laws the king will make.

Ilim afterward upon a boundless isle

1G5 Shall wasting death and mighty fate receive.

Another man, of ten times three, shall reign,

Like a wild beast, with mane, and terrible.

And from the Greeks shall he his lineage trace.

And then in fertile Phthia shall the city

170 Of the Molossi fall, and also famed

Larissa, situate on Peneus' banks.

And then in horse-abounding Scythia

Shall there be insurrection, and dire war

Beside the waters of Mieotis' lake,

175 At the outpourings of the utmost draught

Of Phasis' watery fountain on the meads

Of asphodel. And many then will fall

By powerful warriors. Ah, by fiery braf^s

How many Mars will seize ! And then the king

180 Will utterly destroy the Scythian race,

And die in his own lot, releasing life.

Then shall another rule, made evident

By the number four, a fearful man, whom all

The Armenians, even as many as shall drink

185 The tliick ice of Araxes' tlowing stream,

And the brave Persians shall much fear in war.

Between the Colchians and Pelasgi strong

Shall there be fearful wars and homicides,

And Phrvgia's land and cities of the land

100 Propontis, making bare their two-edged swords.

Shall smite each other in base wickedness.

Line 166. Ten times three
— A, initial of Leo, who wa3 acknowledged em-

peror of the East in A. D. 457.

Line 183. Four-
=A, representing, as Ewald suggests, Dreskyllas, anoth
er

form 6f the name Threskjllas.

(133-157.)

Then a great sign with the revolving years

Will God from heaven display to mortal men,

A falcon, omen of pernicious war.

195 The king will not escape the army's hands,

But die at their hands, cut by burning iron.

After him, numbering fifty, there shall reign

Another, out of Asia, terrible,

A fierce antagonist, and he will place

200 War even on the famous walls of Rome,

And on the Colchians, and the Henochians,

And the milk-drinking Agathyrsians,

The Euxine Sea and Thracia's sandy bay.

The king will not escape the army's hands,

205 Whom, even dead, they will abuse his corpse.

And then, the king destroyed, illustrious Rome

Shall be a desert, and much people perish.

And then again one terrible and dread

From mighty Egypt will bear rule, and slay

210 The great-
souled Parthians, and the Medes, and Germans,

And Agathyrsians of the Bosporus,

Britons, Hibernians, and Iberians

That bear the quiver, crooked Massagetae,

And Persians thinking themselves more than men,

215 And then a famous man upon all Greece

Will turn his eye, and act the enemy

To Scythia and windy Caucasus.

And while he rules a potent sign shall be:

Crowns altogether like tlie beaming stars

220 From heaven will shine forth in the south and north.

Then he will leave unto his son, Avhose name

Line 194. Falcon. — Greek (pdlKrj (a bat?).

Line 197. Fifty=I^, initial of Nepos, emperor in A. D. 474.

Lines 208-214. The reference is unknown, and the allusi ons of the rest of

the book defy even the ingenuity of Ewald to make even plausible.

(158-182.)

Begins the alpliabet, the royal power,

And forthwith by his fate into the house

Of IlaiU's will the noble king depart.

225 And when his son rules in the land of Rome,

Known from one, there shall be on all the earth

Great peace much longed for, and the Latin])eoi)l(3

"Will love the king even for his fathers worth.

Ilini, urgent to go to the East and AVest,

230 The Romans will hold firmly fast at home

Against his will, and in command of Rome,

Because among all there is friendly soul

Felt for the royal and illustrious prince.

But ruinous death will snatch him out of life,

235 Short-lived, given over to his destiny.

Other strong warriors afterward again

Shall smite each other, forwarding base strife,

Not exercising royal power of kings.

But that of tyrants. And in all the Avorld

240 "Will they accomplish many evil things.

But chiefly to the Romans, till the time

Of the third Dionysus, until Mars

With gleaming helmet shall from Egypt come,

"Whom they Prince Dionysus then will call.

245 But when a murderous lion and lioness

The famous purple royal robe shall rend,

They will upon the inmost vitals seize,

The kingdom being hard pressed ; and then a holy king,

"Whose name has the first letter, will exchange

250 Hostile chiefs for the sake of victory.

And leave them as a prey for dogs an<l birds.

"Woe, woe to thee, thou city burned with fire,

O powerful Rome ! Ibtw many things for thee

To suffer when all these things come to pass !

255 But afterward the great and famous king

(183-210.)

With gold aiul amber, silver and ivory,

Will altogether raise thee up again,

And in the world thou shalt be first in ecoods.

And temples, markets, riches, stadia ;

And thou again shalt be a light for all.

Even as thou hast been in the former time.

AVoe, wretched Cecrops, and ye Argive Greeks,

Laeonians, too, and those around Peneus,

And by Molossos' stream thick grown with reeds,

205 Tricca, Dodona, Ithomo cut on high,

Pierus' neck, and great Olympus' peak,

Ossa, Larissa, and high-gate Calydon.

But when for mortals God works a great sign

And day becomes dark twilight round the world,

270 Even then to thee, O king, the end shall come.

Nor wilt thou find it possible to flee

A brother's piercing bow against thee thrown.

And then a life-destroying one shall reign,

Unspeakable, fierce, of the royal line.

275 Who shall have Egypt's race, much heavier armed

And stronger than his brother ; he obtains

The number eighty as initial mark.

Then all the world will in its bosom feel

The grievous wrath of the immortal God

280 For penalty. And there shall come on men

Famines, and plagues, and wars, and homicides,

And ceaseless darkness also on the earth.

Mother of jieoples, and disordered times.

And wrath severe from heaven, and earthquake shocks,

285 And flaming thunder-
bolts, and stones, and storms.

And squalid drops. A quaking also moves

The lofty summits of the Phrygian land.

The bases of the Scythian mountains shake ;

The city trembled, trembled all the earth,

(211-237.)

290 AluiiLT witii those of tlie Hellenic land.

And many cities, God being very wroth,

Shall fall prone under tlaniing thunder-bolts

And lamentations ; and to flee the wrath

And make escape is not even possible.

295 Then at the army's hand the king shall fall,

Struck down, as no one, under his own men.

After him of the Latins many men

AVill be raised up, and on their shoulders place

The purple mantle, longing to obtain

300 By lot the royal [lower. And then three kings

Shall be upon the famous walls of Rome,

Two having the first number, but the one

The name of victory as no other bears.

Concerned for men, they will have love for Rome

305 And all the world, and there shall be for them

No relaxation. For not to the world

Has God been gracious, nor will he to men

Be kind, since they have many evils done.

Therefore made he for kings a shameful soul,

310 ^luch worse than that of panthers and of wolves.

For them will men, in brazen helmets clad,

Seizing unsparingly with their own hands.

And for their scepters utterly destroy.

Even kings, like helpless women cleft for naught.

315 Woe, wretched lofty men of glorious Rome,

Trusting in false oaths, ye shall be destroyed.

And many spearmen then upon the world.

Men rushing forward, will the offspring seize

From blood of first-born men. . . .

320 Twice may not demon such a lot first lead ;

And all men he will with their works destroy.

But God again those having shameless soul

"Will bring into the judgment yet to come,

Li/ie 319. Lacuna in Greek text.

(238-267.)

As many as are marked ; these, sent away

325 Into tliat condemnation of wickedness,

Are fenced in, striking one upon another.

And many stars, and brilliant comet, [sign]

Of much war and of battle-strife to come.

But when one gathers many oi'acles

330 Concerning islands, planning with strange guests

War and fierce strife and harm to sacred things,

And in the Roman houses gathers wheat

And barley, pressing for abundance on,

For twelve months long, the cit}^ in those days

335 Shall suffer hardship. But straightway again

It shall be prosperous not a little while ;

And rest will come when ruling is destroyed.

And then the last race of the Latin kinsfs

Shall come, the kingdom will again grow up,

340 And children and the children's race shall be

Unshaken, for it shall be known to them

When God himself shall be the rulinpf kin<r.

There is a land, fond nourisher of men,

Situate in an open plain ; the Nile

345 Around it borders, wafting blessings on

All Libya and Ethiopia.

And short-lived Syrians, some here and some there.

Shall plunder all the substance of that land.

And it shall have a great and prudent king ;

350 Sending one of the children as a light,

And meditating dreadful things for such

As are exceeding dreadful unto all.

He will of all high-minded Italy

A mighty helper bring. And when he comes

355 Unto Assyria's dark-colored sea.

He will spoil the Phenicians in their homes.

Lines 327, 328. Comp. book viii, 237-240.

(268-293.)

Vnloosinn: foul war and dire battle-din.

Of the two rulers one shall rule the earth.

Now will I of the iVlexandrians sing

860 Tlie painful end. Barbarians shall dwell

In sacred Egypt, unhanued, quiet land,

"NVhencvcr envy shall from some place come.

Winter will become summer ; then will all

The oracles to their fulfillment come,

365 But when three youths in the Olyrapia

Shall conquer, and to them, while they take heed,

Thou speak the oracle invoked of God

To cleanse them first by blood of tender beasts,

Thrice then mav the Ili!]chest move his awful neck.

870 Whenever he the long and mournful spear

Shall stretch out upon all, much barbarous blood

"NVill flow amid the dust, when by strange guests

The city has been plundered utterly.

Happy is he who died, and happy he

375 Who has no child. For under slavish yoke

Shall he be placed that formerly was free.

And famous once for j)lans himself revolved.

Such is the various slavery of kings.

And then of the Sicilians there shall come

380 A host ill-fated, carrying dire alarm.

When a barbarian nation shall api)roach.

When they grow fruit they will divide the land.

To them will God, the lofty thunderer,

Evil for evil give ; continually

385 Guest plundering guest of gold will go away.

But Avhen all see the fearful lion's blood,

And when unto the body there shall come

Lines 363, 364. Comp. book viii, 266.

Lines 3S6
— too. Here tliere seems to be a retiiru to the allegory of book

xi, 199-213.

(294-318.)

The murderous lioness, then he will rend

Away from him the scepter from his head.

300 As when in Egypt at the friendly feast

The peojile all eat, and complete great works.

One finds another, and there is among them

Much shouting, also thus alarm shall be

Among men, while the conflict rages round,

395 And many perish, and they massacre

Each other in impetuous battle fray.

And then one covered with dark scales shall come.

Two others shall come hostile to each other ;

With them a third, a great ram from Gyrene

400 Of whom I spoke before, who flees in battle

Along the streams of Xile. But yet not thus

Do all complete tlie unsuccessful way.

And then the lengths of the great rolling years

Shall be all tranquil. Yet a second war

405 Shall then again on Egypt be imposed ;

And they shall boast, biit have no victory.

O wretched craftsmen of a noble city !

And in Avars there shall not be booty long.

And then the neighboring men of a large land

410 Shall flee in fear, and lead their fearful sires.

And then, obtaining a great victory.

Shall they upon the city light again ;

They will destroy courageous Jewish men.

Slaughtering by war far as the hoary sea,

415 Both shepherds for their fatherland and sires.

But to the dead there shall succeed a race

Of trophy-bearing men. Alas ! how many men

Around the waves shall swim ! For multitudes

Will lie exposed u])on the sandy shores;

420 Heads covered with the golden hair shall fall

Under the swift Egyptians ; then indeed

(318-346.)

Shall follow the Arabians' mortal blood.

15ut when wolves pledge themselves by oaths to dogs

Upon a sea-girt isle, then shall there be

425 A rising up of towers, and men will dwell

In the eitv that has suffered many thiufrs

Xo more will treacherous gold and silver be,

Nor earthly wealth, nor toilsome servitude,

But one fast friendship and one mode of life

430 "Will be with the glad j^eople, and all things

"Will common be, and equal light of life.

And wickedness from earth in the vast sea

Shall sink awav. And then the harvest-time

Of mortals is near. Strong necessity

435 Is laid upon these things to be fulfilled.

Nor then will any other traveler say,

Recalling, that men's perishable race

Shall ever cease. And then o'er all the earth

A holy nation will the scepter hold

440 "Cnto all ages with their mighty sires.

Line 426. City that suffered. — Jerusalem.

Lirics 427-440. Messianic picture of the coming golden age.

(347-361.) the end.....